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ALPHABET Ist Session :

Sanskrit Alphabet is called "VARṆAMĀLĀ"

'Varṇa' is pronounced as in *murmur* (do not drop

the first R)

'Mālā" is pronounced as in *Malt*.

Varṇa (varṇam) means letter - Mālā means garland.

Thus Varṇamālā is a combination of two words giving a meaning - garland of letters.

There is a total of 48 letters in which 15 are vowels and 33 are consonants.

Unlike English, all the 15 vowels are arranged first in an order because they are the basic uninterrupted vocal sounds and then the 33 consonants follow, which form syllables.

Let us see how these letters form the shape of a garland.

Along with the normal way of spelling the Sanskrit sounds in English, we also take the help of phonetic symbols (Oxford standard) and a Transliteration guide for pronunciation - which are almost equivalent to Sanskrit.

VOWELS

Sanskrit letters nearer to English Alphabet (with Notation)	PHONETIC SYMBOLS	As in
अ- A/a	˘	Run, done
आ- Ā/ā	ɑ:	Arm, bath
इ - I	ɩ	Sit, knit
ई - Ī /ī	i:	See, knee
उ - U	u	Put, bull
ऊ - Ū	u:	too, proof
ऋ - R/r̥	r	Arithmatic, Arrest
ॠ -Ru/ru	r:	Room, Rule
ऌ - L/l̥	lɹ	Clue, flew
ए - E/e	e	Thames, Prey
ऐ - Ai/ai	ai	My, fine
ओ - O/	o	No, over
औ - AU/au	aɹ	how, down
अं - AM/am	ʌm	gum, some
अः - AHA/aha	ʌhʌ	Abraham, Aha

The अः (aha) is the life of Sanskrit and Vedas. This is called 'Visarga'. This is the basic sound 'h'. Though it is learnt as अः (aha) - it is always pronounced alongwith the preceding vowel as aha, ihi, uhu, ehe, aihi, (not aihai), oho, auhu (not auhau) - as in Ramaha, Gowrihi, Sambhuhu, etc.

1.   The Short forms of ए (E) and ओ (O) do not exist in Sanskrit.
2.   The Vowel ऌ (l) is used very rare.

Consonants

Every crude Consonant is uniformly pronounced with the first vowel A (Λ).

SANSKRIT	ENGLISH	PHONOTIC	AS IN
क	ka	KΛ	lucky, lac
ख	kha	'KΛ (with stress)	cut, collar
ग	ga	gΛ	gum, guide
घ	gha	gΛ (with stress)	ghee, aghast,
ङ	(g)na	ηΛ	singer, stronger
च	ca	t fΛ	lunch, chip
छ	cha	't f Λ (with stress)	chance, cherry
ज	Ja	d z Λ	judge, jungle
झ	Jha	'dzΛ (with stress)	jherkin, jhoom
ञ	(z)ña	ndzΛ	sponge, lounge
ट	Ta	t	plant, flight
ठ	Tha	'tΛ (with stress)	Table, time
ड	Da	dΛ	Door, Dog
ढ	Dha	'dΛ (with stress)	Adhesive, definite
ण	Na	nΛ	Round, land
त	Ta	θΛ	Truth, youth
थ	Tha	'θΛ (stress)	Thousand, thorough
द	Da	'σΛ	That, then
ध	Dha	'σΛ(with stress)	Budha, Dharma
न	Na	nΛ	Noun, Nun

प	Pa	PΛ	Sharp, Ripe
फ	Pha	'PΛ(with stress)	appoint, paint, paid (not as in phone or flower)
ब	Ba	bΛ	bark, bat
भ	Bha	'bΛ (with stress)	abhor, Bharat (official name of India)
म	Ma	mΛ	Money, some
य	Ya	jΛ	Yes, yard
र	Ra	rΛ	Red, Run (like the linking 'r' as in four -hours - runner - up")
ल	La	lΛ	Love, life
व	Va	VΛ	Viva, value (not as in we, want)
श	Śa	SΛ	Sand, saturn, salary
ष	Sha	fΛ	Ship, push
स	Sa	SΛ	Sit, sound
ह	ha	hΛ	halt, horse

Along with these 33 consonants, a traditional practice of writing two more letters exists.

ज्ञ	Jña	ηdzΛ	Signature (with extra nasal sound)
क्ष	Ksha	kf	Sanction, friction

Note the difference between the vowel ऋ (r) -R- (touch of the tongue) and consonant र (rʌ) - Ra; (run of the tongue)

A crude consonant is denoted with a sign (.) marked under the letter like ;

क़ (m);   ग़ (g);   च़ (tf);   ज़ (dz)

ङ	= (g)ṅa	= is a nasal combination of ka (क) & ga (ग)
ञ	= (z)ña	= Nasal combination of Ca (च) & Ja (ज)
ण	= ṇa	= Nasal combination of ṭa (ट) & ḍa (ड)
न	= na	= Nasal combination of ta (त) & da (द)

Though it is said that the total letters are 48, for centuries together conventionally 'varnamala' ends with क्ष (ksha).

As the varnams (letters) start from अ (A) and end with क्ष (ksha), these letters are called Aksharams also.

Not only that, there is another scientific reason explained :-

The first sound produced from the vocal cord is अ (A) with the opening of the mouth. Last letter, with the closing of the mouth is म् (m). In between, the major 'phonetic stations' are क (k), ष (sh) and र (r). So all the major letters pronounced in an order make A .... K ..... sh ..... r .... m (अ...क...ष...र...म्). And more, vocal cord can also pronounce a compound letter. So making क्+ष (k+sh) as 'ksha' the Letter is symbolically called as अक्षरम् (Aksharam).

Varnamala (garland of letters) started from Larynx with अ (A) as the first flower, knots back to the original point at Larynx, with क्ष (ksha) or ह (ha) as the last flower, completes the shape of garland making its name, varnamala, meaningful.

Spelling and pronunciation:

In English, uncertainty about pronunciation arises from the irregularity of spelling.

But in Sanskrit script, such trouble does not arise. Because, pronunciation is not apart from spelling. A word is read as it is spelt.

For example, the word "Parama" (ultimate consists of three syllables (letters).

Pa (प)	ra (र)	and	ma (म)
(PΛ)	(rΛ)		(mΛ)

and (Parama) is written as परम/ the top lines of the three letters joined together and read as it is.

There is no chance of mispronunciation if letters are pronounced basically correct.

Mixing vowels with consonants:

To write consonants with vowels, there is a simple and scientific method followed:

Each vowel has got a symbol of its own.
Any consonant mixed with that symbol, is pronounced with that vowel.

Vowel	Vowel symbol	Mixed with consonants
अ / A/(a)		No symbol. Because Every consonant is basically written in this form.
आ / Ā(ā)	ा	(Placed at the right side of the letter)
		क + ा = का; ग + ा = गा
		च + ा = चा; ज + ा = जा
		and so on......
इ /I(i)	ि	(Placed at the left side of the letter)

		ि + क = कि; ि + ग = गि
		ि + च = चि; ज + ि = ज = जि
ई / Ī(ī)	ी	(Placed at the right side of the letter)
		क + ी = की; ग + ी = गी
		च + ी = ची; ज + ी = जी ......
उ /U(u)	ु	(Placed below the letter)
		क + ु = कु; ग + ु = गु
		च + ु = चु; ज + ु = जु.....
ऊ / Ū(ū)	ू	(Placed below the letter)
		क + ू = कू; ग + ू = गू
		च + ू = चू; ज + ू = जू
ऋ / R̥ (r̥)	ृ	(Placed below the letter)
		क + ृ = कृ; ग + ृ = गृ
		च + ृ = चृ; ज + ृ = जृ
ॠ / R̥u (r̥u)	ॄ	(Placed below the letter)
		कृ + ॄ = कॄ; ग + ॄ = गॄ
		च + ॄ = चॄ; ज + ॄ = जॄ
ऌ/L̥/(l̥)	ॢ	(Placed at the side of the letter)
		(But this is not in regular usuage)
ए/ E(e)	े	(Placed at the top of the letter)
		क + े =के; ग + े = गे
		च + े = चे; ज + े = जे......
ऐ / Ai (ai)	ै	(Placed at the top of the letter)
		क + ै = कै ; ग + ै = गै
		च + ै = चै; ज + ै = जै......
ओ/ O (o)	ो	(Placed at the right of the letter)

औ / Au (au)	ौ	क + ो = को; ग + ो = गो
		च + ो = चो; ज + ो = जो......
		(Placed at the right side of the letter)
		क + ौ = कौ; ग + ौ = गौ
		च + ौ = चौ; ज + ौ = जौ.....
अं / Am (am)	ं	(Placed at the top of the letter)
		क + ं = कं; ग + ं = गं
		च + ं = चं; ज + ं = जं.....
अः / Aha(aha)	ः	(Placed at the right side of the letter)
		क + : = कः ; ग + : = गः
		च + : = चः ; ज + : = जः

Writing the conjunct consonants:

If two or more consonants pronounced consequently without the intervention of vowels, there is another system followed.

Write the first pronounced consonant/or consonants first - vertically cut into half-and write the final consonant fully at the extreme right side:-

Examples:

K ca =	क + च = क्, च =क्च	**Note :** But in usage this letter is being written like this (क्)
K cá =	क + चा = क्, चा = क्चा	
K ci =	कि + च = कि, च = क्चि	
K Cī =	क + ची = क्,ची = क्ची	
K cu =	क + चु = क्, चु = क्चु	
K cū =	क + चू = क्, चू = क्चू	
K Ce =	क + चे = क्, चे = क्चे	
K co =	क + चो = क्, चो =क्चो	

K cau =	क + चौ = क्, चौ = क्चौ
K cam =	क + चं = क्, चं = क्चं
K cana =	क + चः = क्, चः = क्चः
K ṭa =	क + ट = क् , ट = क्ट
K ta =	क + त = क्, त = क्त
K pa =	क + प = क्, प = क्प
K ma =	क + म = क्, म = क्म
K ya =	क + य = क्, य = क्य
g ma =	ग + म = ग्, म = ग्म
g ya =	ग + य = ग्, य = ग्य
g pa =	ग + प = ग्, प = ग्प
gh ya =	घ + य = घ्, य = घ्य
C ma =	च + म = च्, म = च्म
C pa =	च + प = च्, प = च्प
C ya =	च + य = च्, य = च्य
J ya =	ज + य = ज्, य = ज्य
J na =	ज + न = ज्, न = ज्न
Jh ya =	झ + य = झ्, य = झ्य
t na =	त + न = त्, न = त्न
t ma =	त + म = त्, म = त्म
dya =	ड + य = ड्, य = ड्य
th ma =	थ + म = थ्, म = थ्म
th na =	थ + न = थ्, न = थ्न
th ya =	थ + य = थ्, य = थ्य
dh ma =	ध + म = ध्, म = ध्म
dh na =	ध + न = ध्न = ध्न
N ya =	न + य = न्, य = न्य

N ka = न + क = न्, क = न्क

N ga = न + ग = न्, ग = न्ग

P ka = प + क = प्, क = प्क

P ca = प + च = प्, च = प्च

P ṭa = प + ट = प्, ट = प्ट

P ta = प + त = प्, त = प्त

P ma = प + म = प्, म = प्म

P ya = प + य = प्, य = प्य

K s ya = क+स+य = क्,स्,य = क्स्य

t s na = त+स+न = त्,स्,न = त्स्न

k t va = क+त+व = क्,त्,व = क्त्व

Consonant Ra (र) is written in a different style giving a curved stroke (ʿ) on the upper line of the letter, if it is pronounced in a crude form with the following letter.

R va = र + व = र्व

R ka = र + क = र्क

R ga = र + ग = र्ग

R pa = र + प = र्प

If it is pronounced fully, making the preceding letter pronounce in a crude form it is noted with a stroke (⌣).

V ra = व + र = व्र

K ra = क + र = क्र

g ra = ग + र = ग्र

p ra = प + र = प्र

If the same letter occurs twice : it is written one upon one

K ka = क + क = क्क

C ca = च + च = च्च

ṭ ṭa =   ट + ट = ट्ट

ṭh ṭha =   ठ + ठ = ट्ठ

ḍ ḍa =   ड + ड = ड्ड

For convenience, some letters are being written:

p pa =   प + प = प्प = (side by side)

b ba =   ब + ब = ब्ब = (side by side)

m ma =   म + म = म्म = (side by side)

y ya =   य + य = य्य = (side by side)

All these are easily understandable with a little practice. Finally words are written like this.

Jñānam =   ज्ञानं   or ज्ञानम्

Devaha = देवः

Rāmaha = रामः

Note: If a word ends with अं (am), it is better to write म् (m) at the end of the word, instead of putting a dot (.) on the last letter.

A sentence is written like this.   Sense:

1.	Aham	Pāṭham	Pathāmi	
	अहम्	पाठम्	पठामि	I am reading the lesson
	I	lesson	am reading	

Words - शब्दाः (Sabdah)

A word is called शब्दः (Sabdaha). शब्दा : (Sabdah) is plural. All Sanskrit words are basically classified into two sections - सुबन्तम् (sub-antam) and तिङन्तम् (tingantam)

सुबन्तम् (sub-antam) means - words end with 'sup' group

तिङ्न्तम् (ting-antam) means - words end with 'ting' group

सुबन्तम् (sub-antam) belongs to non-verbal group

तिङन्तम् (ting-antam) belongs to verbal group.

Basically, a sentence is constructed with कर्ता (kartā), कर्मा (karmā) and क्रिया (Kriyā).

कर्ता (kartā) means subject, कर्मा (karmā) means object and क्रिया (kriyā) means verb.

सुबन्तम् (Sub-antam) Non Verbal word

सुबन्तम् (sub-antam) word has लिंगम् (lingam), वचनम् (vacanam) and विभक्ति (vibhakti).

लिंगम् (lingam) means gendre

वचनम् (vacanam) means number

विभक्ति (vibhakti) means case

लिंगम् (lingam) - gender

लिंगम् is of three types. Every word is divided into any one of these three. पुंलिंगम् (pumlingam), स्त्री लिंगम् (strīlingam) and नपुंसक लिंगम् (napumsaka lingam).

1. पुंलिंगम् (pumlingam) : means Masculine gender. It tells about male nous or names.

Examples:

राम:	Rāmaha	- Name of a person
कृष्ण:	Kṛushnaha	- Name of a person
सर्प:	Sarpaha	- Snake
वृक्ष:	Vrukshaha	- Tree

2. स्त्री लिंगम् (strī lingam) means feminine gendre. It tells about female nouns or names.

Examples:

सीता	(sītā)	- Name of a person
राधा	(Rādhā)	- Name of a person
लता	(Latā)	- Creeper

डोला	(Dōla)	- Cradle

3. नपुंसक लिंगम् (Napumsaka lingam) means Neuter gender. It tells about neutre nouns or names.

Examples:

धनम्	(Dhanam)	- Money
वनम्	(Vanam)	- garden
पुष्पम्	(Pushpam)	- flower
फलम्	(Phalam)	- fruit

वचनम् (Vacanam) - Number

Every language has only two vacanams (numbers). But in Sanskrit वचनम् (vacanam) is of three types.

एक वचनम् (Eka vacanam), द्वि वचनम् (Dvi vacanam) and बहु वचनम् (Bahu vacanam). This is the speciality of Sanskrit.

1. एक वचनम् (Eka vacanam) means Singular number. It tells about a person or a thing.

Examples:

रामः	(Rāmaha)	one Rama
वृक्षः	(vrukshaha)	one tree
सर्पः	(sarpaha)	one snake
सीता	(Sītā)	one Sita
लता	(Lata)	one creeper
वनम्	(Vanam)	one garden
पुष्पम्	(Pushpam)	one flower

2. द्वि वचनम् (Dvi vacanam) means Duel number. This duel number is the speciality of Sanskrit language. This duel number is not found in any other language.

It tells about two things or two persons.

Examples:

रामौ	(Rāmau)	- Two Ramas
कृष्णौ	(Krushnau)	- Two krushnas

वृक्षौ	(Vrukshau)	- Two trees
सर्पौ	(Sarpau)	- Two snakes
सीते	(Sĩtē)	- Two Sitas
राधे	(Rādhe)	- Two Radhas
डोले	(Dõle)	- Two Cradles
वने	(Vanē)	- Two gardens
पुष्पे	(Pushpē)	- Two flowers
फले	(Phalē)	- Two fruits

3. बहु वचनम्(Bahu vacanam) means plural number. It tells about three or more persons or things.

Examples:	रामाः	(Rāmāha)	- Many Ramas
	कृष्णः	(Krushnāha)	- Many Krushnas
	वृक्षाः	(Vrukshāha)	- Many trees
	सर्पाः	(Sarpāha)	- Many snakes
	सीताः	(Sĩtāha)	- Many Sitas
	राधाः	(Rādhāha)	- Many Radhas
	डोलाः	(Dõlāha)	- Many cradles
	वनानि	(Vanāni)	- Many gardens
	पुष्पानि	(Pushpāni)	- Many flowers
	फलानि	(Phalāni)	- Many fruits

विभक्ति - (Vibhakti) CASE

विभक्ति (Vibhakti) means "case". It is used to join the words together and complete a sentence giving the needed meaning. This is added at the end of the subanta word (सुबन्त शब्द) and so called case termination. In Sanskrit, विभक्ति (Vibhakti) is of eight types. They are:

1. प्रथमा विभक्ति   - Prathamā vibhakti - Ist or Nominative case

2. द्वितीया विभक्ति - Dvitīyā vibhakti - 2nd or Accusative case

3. तृतीया विभक्ति - Trutīyā vibhakti - 3rd or Instrumental case

4. चतुर्थी विभक्ति - Caturdhī vibhakti - 4th or Dative case

5. पंचमी विभक्ति - Pancamī vibhakti - 5th or Ablative case

6. षष्ठी विभक्ति - Shashthī vibhakti - 6th or genetive case

7. सप्तमी विभक्ति - Saptamī vibhakti - 7th or locative case

8. संबोधन प्रथमा विभक्ति - Sambodhana prathamā vibhakti
   - 8th or vocative case (Addressing)

(Traditionally this is referred after the 1st)

Vibhakti (विभक्ति) is added at the end of a subanta word (सुबन्त शब्द). It's form slightly changes according to the gender and number of the word. First let us see how the **masculine** form appears in **singular** number.

1. प्रथमा विभक्ति (Prathamā Vibhakti) : This is the subject in the sentence. Its form won't change.

Examples:
रामः	- Rāmaha	- person Rama
कृष्णः	- Krushnaha	- person krushna

2. द्वितीया विभक्ति (Dvitīyā Vibhakti) : Means "about". अम् (Am) joins at the end of the word.

Examples:
रामम्	- Rāmam	- about Rama
कृष्णम्	- Krushnam	- about Krushna

3. तृतीया विभक्ति (Trutīyā Vibhakti) : Means "By" "with" or "through". एण (Ena) joins at the end.

Examples:
रामेण	- Rāmena	- By Rama - with Rama
कृष्णेण	- Krushnena	- By Krushna - with Krushna

4. चतुर्थी विभक्ति Caturdhī Vibhakti : Means "for". आय (Āya) joins at the end.

Examples : रामाय - Rāmāya - For Rama

कृष्णाय - Krushnāya - For Krushna

5. पञ्चमी विभक्ति Pancamī Vibhakti : Means "from", "than". अत् (At) joins at the end.

Examples: रामात् - Rāmāt - From Rama
- Than Rama

कृष्णात् - Krushnāt - From Krushna
- Than Krushna

6. षष्ठी विभक्ति Shashthī vibhakti : Means "of". स्य (sya) joins at the end.

Examples: रामस्य - Rāmasya - of Rama

कृष्णस्य - Krushnasya - of Krushna

7. सप्तमी विभक्ति Saptamī vibhakti : Means "in". ए (E) joins at the end.

Examples: रामे - Rāme - in Rama

कृष्णे - Krushne - in krushna

8. संबोधन प्रथमा विभक्ति Sambodhana Prathamā Vibhakti: This is used in addressing. हे (Hey) joins in the beginning of the word and the विसर्ग (visarga) that is the mark: goes off.

Examples: हे राम - Hey Rāma - Hello Rama!
- You Rama!

हे कृष्ण- Hey Krushna - Hello Krushna!
- You krushna!

Verb
तिङन्तम् (ting-antam)

After understanding about the basics of सुबन्तम् (sub-antam), let us know the basics of तिङन्तम् (ting-antam)

तिङन्तम् (ting-antam) means the verbal form of a word. It develops from धातुः (Dhā tuhu). Dhatuhu means verbal root or primitive verb.

तिङ्न्तम् (ting-antam) has three qualities namely वचनम् (vacanam), पुरुष (purusha) and कालम् (kalam).

1. वचनम् (vacanam): We already learnt about वचनम् (vacanam) in the previous lesson.

2. पुरुष (purusha) means person. this is of three types.

<div style="text-align:center">

उत्तम पुरुष   (Uttama purusha)

मध्यम पुरुष   (Madhyama purusha)   and

प्रधम पुरुष   (Pradhama purusha)

</div>

उत्तम पुरुष (Uttama purusha) means 1st person.

मध्यम पुरुष (Madhyama purusha) means 2nd person and

प्रथम पुरुष (Prathama purusha) means 3rd person.

अहम् (Aham) 'I' is Uttama purusha.

त्वम् (tvam) 'Thou' or "you" is Madhyama purusha.

सः (saha) means "He".

सा (Sā) means "she".

तत् (tat) means "that".

ते (te) means "you, you all" etc, are Pradhama Purusha

3. कालम् (kālam) means tense. Though the tense in Sanskrit is divided into ten by its various moods, basically it is of three types. We can know the moods in an advanced stage.

The three tenses are वर्तमान कालम् (vartamāna kālam), भूत कालम् (Bhūta kālam) and भविष्यत् कालम् (Bhavishyat kālam)

1. वर्तमान कालम् means present tense. This is called technically लट् (laṭ). For example let us take the धातु (Dhātu) (i.e., the root verb) - पठ (paṭha). पठ (Paṭha) means to read.

If पठ (Paṭha) is terminated with ति (ti), it becomes present tense of third person or प्रथम पुरुष (Prathama purusha) Singular (Eka vacanam).

If पठ (paṭha) is terminated with सि (si), it becomes present tense of second person or मध्य पुरुष (Madhyama purusha) singular.

If पठ (paṭha) is terminated with आमि (Āmi), it becomes present tense of 1st person or उत्तम पुरुष (uttama purusha) singular.

Examples: In Eka vacanam / एक वचनम् / Singular.

प्रथम पुरुष (Prathana purusha)   3rd person.   Meaning

पठ + ति =पठति   (Paṭhati)= (He /she) is reading

मध्यम पुरुष (Madhyama purusha) 2nd person

पठ + सि = पठसि   (Paṭhasi)   = (you) are reading

उत्तम पुरुष (Uttama purusha)   1st person

पठ + आमि = पठामि   (Paṭhāmi) = (I) am reading

2. भूत कालम् (Bhūta kālam) means past tense: This is called technically as लङ (laṅg) the simple past.

Examples: (In Singular) एक वचनम् - Eka vacanam

प्रथम पुरुष (Prathama purusha)   (3rd person)   Meaning

अ + पठ + त् = अपठत्   (Apaṭhat)   (She/He) read it.

मध्यम पुरुष (Madhyama purusha) (2nd person)

अ + पठ = अपठ   (Apaṭha)   (you) read it

उत्तम पुरुष (Uttama purusha)   (1st person)

अ + पठ + म् = अपठम्   (Apaṭham)   (I) read it.

3. भविष्यत कालम् (Bhavishyat kālam) means future tense. This is technically called लृट (lṛt) the simple future.

Example: (in singular) एक वचनम् - Eka Vacanam Meaning

प्रथम पुरुष / Prathama purusha   3rd person

पठ + इष्यति = पठिष्यति   (Paṭhishyati)   (He/she) will read

मध्यम पुरुष/Madhyama purusha 2nd person

पठ + इष्यसि = पठिष्यसि   (Paṭhishyasi)   (you) will read

उत्तम पुरुष/Uttama purusha   1st person

पठ + इष्यामि = पठिष्यामि   (Paṭhishyami)   (I) shall read.

So now the sentence :

राम: पठति Rāmaha paṭhati - means Rama reads or Rama is reading.

सीता पठति Sitā Paṭhati - means Sita is reading or Sita reads.

In these sentences (Ramaha) राम: and सीता (Sita) are subantams and (Paṭhati) is Tingantam.

Next we will go into the further details of सुबन्तम् (sub-antam).

IInd Session
नामवाचकानि - Namavācakāni
(NOUNS)

Now we know the words are divided into two types as सुबन्तम् (subantam) and तिङन्तम् (tingantam). And सुबन्तम् has certain qualities like लिंग - linga, वचन vacana and विभक्ति vibhakti. Now let us know the सुबन्तम् subantam in detail. सुबन्तम् is of five kinds:-

1. नामवाचकम् - Nāmavācakam (Noun and proper Noun)
2. सर्वनामम्- Sarvanāmam (Pronoun)
3. भाववाचकम् - Bhāva vācakam (Abstract Noun)
4. विशेषणम् - Viseshanam (Adjective)
5. अव्ययम् - Avyayam (Adverb) - (Indeclinable)

These are formed either in अजन्तम् (Ajantam) or in हलन्तम् (Halantam.)

अजन्तम् (Ajantam) means word ending with vowel. अच् - (AC) means Vowel, अन्तम् - (Antam) means end. अच् + अन्तम् (AC+Antam) becomes अजन्तम् (Ajantam) in pronunciation.

हलन्तम् - Halantan means word ending with a crude consonant. हल् - (Hal) means consonant, अन्तम् - (Antam) means end.

I.अजन्त शब्दा : Ajanta Sabdaha
(Words ending with Vowels)

अजन्त शब्दा:- Ajanta Sabdaha (the words ending with vowel) are of five kinds.

1. अकारान्तम् (Akarāntam) end with vowel "A"
2. इकारान्तम् (Ikārāntam) end with vowel "I"
3. उकारान्तम् (Ukārāntam) end with vowel "U"
4. ऋकारान्तम् (Rkārāntam) - end with vowel "R"
5. ओकारान्त (Okārāntam) - end with vowel "O"

Now let us learn some अकारान्त शब्दा:- Akārānta Sabdāh (words ending with vowel "A")

These अकारान्त शब्दा: (Akārānta Sabdāh) can be found in all genders.

II. Akārānta pumlinga sabdāh

Let us first learn some पुंलिंग/pumlinga (masculine) words. Majority of these पुंलिंग (pumlinga) words have visarga (:) at the end. (Visarga is the aspirated sound "h"). This विसर्ग (visarga) is pronounced like the vowel preceeding. That is the rule.

Ex. राम: = राम +: =   Rama + h   = Ram<u>aha</u>

हरि: = हरि +: =   Hari + h   = Har<u>ihi</u>

शंभु: = शंभु +: =   Sambhu + h   = Sambh<u>uhu</u>

Below is a list of some अकारान्त (Akārānta) पुंलिंग/pumlinga (masculine) words. They are given in एक वचनम् -Eka vacanam (Singular number).

राम:	-	Rāmaha
कृष्ण:	-	Krushnaha
श्रीनिवास:	-	Srinivāsaha
वेंकटेश्वर:	-	Venkateswaraha
गोविंद:	-	Govindaha
हर:	-	Haraha
मन्मध:	-	Manmadhaha
लक्ष्मण:	-	Lakshmanaha
भरत:	-	Bharataha
नारद:	-	Nāradaha
गणेश:	-	Ganeśaha
सुब्रह्मण्य:	-	Subrahmanyaha
अर्जुन:	-	Arjunaha
भीम:	-	Bhīmaha
धर्मज:	-	Dharmajaha
भीष्म:	-	Bhīshmaha
दशरथ:	-	Daśaradhaha
वशिष्ठ:	-	Vaśishthaha
भरद्वाज:	-	Bharadvājaha
नारायण:	-	Nārāyanaha
शिव:	-	Śivaha
आंजनेय:	-	Ānjaneyaha
सत्यनारायण:	-	Satyanārāyanaha
शक्तिधर:	-	Śaktidharaha
मनोहर:	-	Manoharaha

महादेवः	-	Mahādevaha
मार्कण्डेयः	-	Mārkandeyaha
कार्तिकेयः	-	Kārtikeyaha
सुधाकरः	-	Sudhākaraha
माधवः	-	Mādhavaha
मृत्युंजयः	-	Mruthyunjayaha
कालिदासः	-	Kālidāsaha
भासः	-	Bhāsaha
सुरेशः	-	Sureṡaha
श्रीकांतः	-	Srīkāntaha
श्रीकंठः	-	Srīkanṭhaha
काश्यपः	-	Kāṡyapaha
राकेशः	-	Rākeṡaha
शांडिल्यः	-	Ṡandilyaha
मोहनः	-	Mohanaha
सूर्यः	-	Sūryaha
चंद्रः	-	Chandraha

All these above masculine words are the names of some Mythological characters and are still in use as the names of male persons. These are called नामवाचकानि Nāmavacakā ni" "Proper Nouns ".

III. Now we will learn another list of अकारान्त, पुंलिंग शब्दाः /Akārānta, pumlinga Sabdāh - (masculine nouns end with vowel"A") These are not proper nouns but Nouns and come under Nāmavācakās.

देवालयः	-	Devālayaha	-	Temple
ग्रंथालयः	-	Grandhālayaha	-	Library
देशः	-	Desaha	-	Country
ग्रामः	-	Grāmaha	-	Village
कुग्रामः	-	Kugrāmaha	-	Hamlet (very small village)
गेहः	-	Gehaha	-	House
लोकः	-	Lōkaha	-	World
वृक्षः	-	Vrukshaha	-	Tree
द्वीपः	-	Dvīpaha	-	Island
समुद्रः	-	Samudraha	-	Ocean

आश्रमः	-	Asramaha	-	Hermitage
ग्रहः	-	Grahaha	-	Planet
नक्षत्रः	-	Nakshatraha	-	Star
मेघः	-	Meghaha	-	Cloud
कूपः	-	Kūpaha	-	Well
आकाशः	-	Akāsaha	-	Sky
तरंगः	-	Tarangaha	-	Wave
पर्वतः	-	Parvataha	-	Hill
सरः	-	Saraha	-	Lake
जलाशयः	-	Jaāsayaha	-	Water tank
तटाकः	-	Tatākaha	-	Pool
सिंहः	-	Simhaha	-	Lion
व्याघ्रः	-	Vyāghraha	-	Tiger
अश्वः	-	Aswaha	-	Horse
गजः	-	Gajaha	-	Elephant
बानरः	-	Vānaraha	-	Monkey
कूर्मः	-	Kūrmaha	-	Tortoise
शुनकः	-	Śunakaha	-	Dog
मार्जालः	-	Mārjālaha	-	Cat
मूषिकः	-	Mūshikaha	-	Mouse
कुक्कुटः	-	Kukkutaha	-	Cock
शृगालः	-	Śrugālaha	-	Fox-Jackal
वृकः	-	Vrukaha	-	Wolf
गार्धभः	-	Gārdhabhaha	-	Donkey
वराहः	-	Varāhaha	-	Pig
विडालः	-	Bidālaha	-	Cat
हरिणः	-	Harinaha	-	Deer
वृषभः	-	Vrushabhaha	-	OX/Bull
सर्पः	-	Sarpaha	-	Serpent/snake
मंडूकः	-	Mandūkaha	-	Frog
मत्स्यः	-	Matsyaha	-	Fish
काकः	-	Kākaha	-	Crow
शुकः	-	Śukaha	-	Parrot
मयूरः	-	Mayūraha	-	Peacock
बकः	-	Bakaha	-	Crane
कपोतः	-	Kapotaha	-	Pegeon/dove
गरुडः	-	Garudaha	-	Eagle

हंसः	-	Hamsaha	-	Swan
मधुपः	-	Madhupaha	-	Bee
अंडः	-	Andaha	-	Egg
अजः	-	Ajaha	-	Goat
मेषः	-	Meshaha	-	Sheep
मानवः	-	Mānavaha	-	Man
देवः	-	Dēvaha	-	God
अमरः	-	Amaraha	-	Immortal
राक्षसः	-	Rākshasaha	-	Demon
शकटः	-	Śakataha	-	Cart
वाहनः	-	Vāhanaha	-	Vehicle
रथः	-	Radhaha	-	Chariot
बालः	-	Bālaha	-	Boy
वृद्धः	-	Vruddhaha	-	Old man
दक्षिणः	-	Dakshinaha	-	Right Side/South
वामः	-	Vāmaha	-	Left side/North
भक्तः	-	Bhaktaha	-	Devotee
नीचः	-	Nīcaha	-	Rascal
उत्तमः	-	Uttamaha	-	Best person
मूर्खः	-	Mūrkhaha	-	Fool
पंडितः	-	Panditaha	-	Scholar
भिक्षुकः	-	Bhikshukaha	-	Beggar
दुष्टः	-	Dushtaha	-	Villain
मल्लः	-	Mallaha	-	Wrestler
श्रेष्ठः	-	Śreshthaha	-	Great person
गोपालः	-	Gopālaha	-	Cowboy
सेवकः	-	Sevakaha	-	Servant
वीरः	-	Vīraha	-	Warrior
वरः	-	Varaha	-	Boon
परमहंसः	-	Paramahamsaha	-	Saint/sage

All these above words are broadly called नामवाचक शब्दाः (Nā mavacaka sabdah) i.e., nouns. And also called as जातिवाचक शब्दाः (Jātivā caka sabdāha) i.e., common nouns.

IV. Feminine Nouns - अकारान्त स्त्रीलिंग नामवाचकानिः Strīlinga Namavācakā

Now we will learn some आकारान्त (Ākārānta), स्त्री लिंग (Strī linga) words in singular. Majority of Feminine words end with "Ā".

सीता	-	Sītā
रमा	-	Ramā
ऊर्मिला	-	Ūrmilā
सुशीला	-	Susīlā
भामा	-	Bhāmā
गंगा	-	Gangā
श्यामला	-	Śyāmalā
शारदा	-	Śāradā
दुर्गा	-	Durgā
सुभद्रा	-	Subhadrā
अंबिका	-	Ambikā
सत्या	-	Satyā
नीला	-	Nīlā
छाया	-	Chāyā
सरोजा	-	Sarojā
नर्मदा	-	Narmadā
सुलोचना	-	Sulochanā
यशोदा	-	Yaśodā
रेणुका	-	Reṇukā
उमा	-	Umā
यमुना	-	Yamunā
कृष्णा	-	Krushnā
शान्ता	-	Śāntā
हेमा	-	Hemā
शकुंतला	-	Śakuntalā
अनसूया	-	Anasūyā
प्रियंवदा	-	Priyamvadā
कमला	-	Kamalā
उषा	-	Ushā
राधा	-	Rādhā
गिरिजा	-	Girijā
अन्नपूर्णा	-	Annapūrṇā
लीला	-	Līlā

देवसेना	-	Devasenā
कौसल्या	-	Kausalyā
सुमित्रा	-	Sumitrā
पद्मा	-	Padmā
वसुन्धरा	-	Vasundharā
भ्रमराम्बा	-	Bhramarāmbā

All these above feminine proper nouns - नामवाचक शब्दाः (Nāmavacaka sabdāh) are some mythological characters and are still in use as the names of female persons.

V. **Now we will learn another list of** स्त्रीलिंग नामवाचक शब्दाः (Strīlinga Nāma Vācaka sabdāha) which are feminine, common nouns end with vowel "Ā" (आ)

देवता	-	Devatā	-	Goddess
लता	-	Latā	-	Creeper
नौका	-	Naukā	-	Ship
ज्योत्स्ना	-	Jyotsnā	-	Moonlight
संध्या	-	Sandhyā	-	Dawn
डोला	-	Dolā	-	Cradle
बाला	-	Bālā	-	Young woman
वृद्धा	-	Vruddhā	-	Old woman
करुणा	-	Karunā	-	Kindness
प्रभा	-	Prabhā	-	Brightness
वीणा	-	Vīnā	-	Stringed music instrument.
शाखा	-	Sākhā	-	Branch
बालिका	-	Bālikā	-	Young girl
भार्या	-	Bhāryā	-	Wife
कन्या	-	Kanyā	-	Virgin
माला	-	Mālā	-	Garland
क्रीडा	-	Krīdā	-	Game
सेना	-	Senā	-	Army
निशा	-	Nisā	-	Night
कथा	-	Kathā	-	Story
आज्ञा	-	Ājnā	-	Order
लज्जा	-	Lajjā	-	Shyness.

VI. Neuter proper nouns - नपुंसक लिंग नामबाचकानि: - Napumsaka Linga Nāmavācakāni

Now we will learn some नपुंसक लिंग (Napumsaka linga), नाम्वाच कानि (Nāmavācakāni) i.e., Neutre gendre common nouns, which end with vowel 'A' (अ). Majority of these words end with "Am" (अम्).

Note all these words end with "am" (अम्)

Devanagari		Transliteration		Meaning
विश्वम्	-	Visvam	-	Universe
अंबरम्	-	Ambaram	-	Sky
जलम्	-	Jalam	-	Water
सलिलम्	-	Salilam	-	Water
नक्षत्रम्	-	Nakshatram	-	Star
अबध्दम्	-	Abaddham	-	Lie
सत्यम्	-	Satyam	-	truth
ज्ञानम्	-	Jñānam	-	Wisdom
विमानम्	-	Vimānam	-	Airplane
अरण्यम्	-	Aranyan	-	Forest
उद्यानम्	-	Udyānam	-	Garden
नगरम्	-	Nagaram	-	City
क्षेत्रम्	-	Khetram	-	Field
सौधम्	-	Soudham	-	Building
द्वारम्	-	Dvāram	-	Door
गवाक्षम्	-	Gavāksham	-	Window
पापम्	-	Pāpam	-	Sin
पुण्यम्	-	Punyam	-	Good deed
कलत्रम्	-	Kalatram	-	Spouse
धनम्	-	Dhanam	-	Money
फलम्	-	Phalam	-	Fruit
पुष्पम्	-	Pushpam	-	Flower
पत्रम्	-	Patram	-	Leaf/page
वाणिज्यम्	-	Vanijyam	-	Trade
वाक्यम्	-	Vākyam	-	Sentence
गृहम्	-	Gruham	-	House
मेघम्	-	Megham	-	Cloud
आसनम्	-	Āsanam	-	Chair
सुखम्	-	Sukham	-	Comfort
दुःखम्	-	Duhkham	-	Sorrow

भयम्	-	Bhayam	-	Fear
भद्रम्	-	Bhadram	-	Safety
पुस्तकम्	-	Pustakam	-	Book
घंटम्	-	Ghantam	-	Stylus
कलम्	-	Kalam	-	Pen
शरीरम्	-	Sarīram	-	Body
अंगम्	-	Angam	-	Part
वदनम्	-	Vadanam	-	Face
मुखम्	-	Mukham	-	Mouth
उदरम्	-	Udaram	-	Stomach
नेत्रम्	-	Netram	-	Eye
वस्त्रम्	-	Vastram	-	Cloth
तृणम्	-	Trunam	-	Grass
क्षीरम्	-	Kshīram	-	Milk
प्रांगणम्	-	Prānganam	-	Court yard
तैलम्	-	Tailam	-	Oil
मूल्यम्	-	Mūlyam	-	Value
अन्नम्	-	Annam	-	Food
पात्रम्	-	Pātram	-	Dish
छत्रम्	-	Chatram	-	Umbrella
दंडम्	-	Dandam	-	Stick
रत्नम्	-	Ratnam	-	Jewel
सुवर्णम्	-	Suvarnam	-	Gold
रजतम्	-	Rajatam	-	Silver
शकलम्	-	Sakalam	-	Piece
दूरदर्शनम्	-	Dūradarsanam	-	Television
मित्रम्	-	Mitram	-	Friend.

Session III
Pronoun - सर्वनामः (Sarvanāmaha)

I.   As we understood the basic structure of some nouns in sanskrit, now let us learn some important pronouns also.

A pronoun is called as सर्वनामः (sarvanāmaha). According to the detailed Sanskrit grammer, the basic सर्वनाम (sarvanāma) words are forty one.

सर्वनाम words have लिंग - linga (gender), वचन- vacana (number) and विभक्ति-vibhakti (case termination). They are used to replace a noun in general, or to indicate a group of individuals, animals or things.

Here is a list of more oftenly used सर्वनाम words in Singular form.

1. अहम् -   Aham   - I
2. त्वम् -   Tvam   - you (thou)

These two are gender free and are used in all genders.

II. पुंलिंग Pumlinga (Masculine)   words.

3. सः   -   Saha   - He (That man)
4. एषः   -   Eshaha   - He (This man)
5. अयम् -   Ayam   - This /He (near)
6. असौः -   Asauhu   - He, It (who is present but at a distance)
7. कः   -   kaha   - Who?
8. सर्वः   -   sarvaha   - All
9. कतमः -   katamaha   - Which or who?(of many)

III.   स्त्रीलिंग Strīlinga (Feminine) words:

10. सा -   sā   - She (That woman)
11. एषा -   Eshā   - She (This woman-present and nearer)
12. इयम् -   Iyam   - This/she (near)
13. असौ -   Asau   - She/ It (present but at a distance)
14. का -   kā   - Who?
15. सर्वा -   sarvā   - All
16. कतमा-   katamā - Who or which (of many)

IV.   नपुंसक लिंग Napumsaka linga (Neuter) words.

17. तत् -	tat	- That (which is absent)
18. एतत् -	Etat	- This (which is nearer)
19. इदम् -	Idam	- This (which is near)
20. अद: -	Adaha	- It or this (visible at a distance)
21. किम् -	Kim	- What or which one?
22. सर्वम् -	Sarvam	- All
23. कतमत्-	Katamat	- Which one (of many)

Session IV
A simpe sentence with Noun and pronoun

As we are familiar with certain nouns and pronouns, let us now construct some simple sentences. .....

sentences? without a verb?!

Yes, without a verb. Sanskrit is such an accommodative language. See this sentence with a masculine noun.

सः	रामः
Saha	Rāmaha
He (is)	Rama

The above two words सः and रामः, (a pronoun and a noun) placed together give a meaning of "He is Rama", without using the auxiliary verb "is".

Below is a list of such sentences for your study.

I. Sentences with Masculine Nouns.

अहम् रामः	-	Aham Rāmaha	- I am Rama
त्वम् शिवः	-	Tvam Sivaha	- You are Siva
सः कृष्णः	-	Saha Krshnaha	- That (He who is not present) is krushna.
एषः गोविंदः	-	Eshaha Govindaha	- This (He who is nearer) is Govinda
असौ श्रीनिवासः	-	Asau Srīnivāsaha	- (He who is a bit far off) It is Srinivasa
अयम् सर्पः	-	Ayam Sarpaha	- This (which is near) is a snake
अयम् सूकरः	-	Ayam Sūkaraha	- This is a pig
सः मूर्खः	-	Saha Mūrkhaha	- He is a fool
त्वम् पंडितः	-	Tvam Panditaha	- You are a scholar
सः वानरः	-	Saha Vānaraha	- That is a monkey
अहम् गणेशः	-	Aham Ganesaha	- I am Ganesha
एषः सेवकः	-	Eshaha Sevakaha	- He is a servant

II. Sentences with feminine nouns:

अहम् सीता	-	Aham Sītā	- I am Sita
त्वम् राधा	-	Tvam Rādhā	- You are Radha
सा सरला	-	Sā Saralā	- That is Sarala

Devanagari		Transliteration	English
एषा ऊर्मिला	-	Eshā Ūrmilā	- This is Urmila
इयम् ललिता	-	Iyam Lalitā	- This is Lalitha
असौ कमला	-	Asau Kamalā	- It is Kamala
असौ नौका	-	Asau Naukā	- It is a Ship
एषा शाखा	-	Eshā sākhā	- This is a Branch
सा देवता	-	Sā Devatā	- That is a Goddess
इयम् लता	-	Iyam Latā	- This is a creeper
अहम् बाला	-	Aham Bālā	- I am a young woman
त्वम् वृद्धा	-	Tvam Vruddhā	- You are an old woman

III. Sentences with Neuter gender Nouns:

Devanagari		Transliteration	English
तत् पुष्पम्	-	Tat Pushpam	- That is a flower
एतत् फलम्	-	Etat Phalam	- This a fruit
इदम् आसनम्	-	Idam Āsanam	- This a chair
अदः विमानम्	-	Adaha Vimānam	- It is an airplane
सर्वम् जलम्	-	Sarvam Jalam	- All is water
सर्वम् सुवर्णम्	-	Sarvam Suvarnam	- All is gold
अदः पात्रम्	-	Adaha Pātram	- It is a dish
इदम् रत्नम्	-	Idam Ratnam	- This a jewel
एतत् अन्नम्	-	Etat Annam	- This is food
तत् पुस्तकम्	-	Tat Pustakam	- That is a book

IV. Simple sentences with a question form using nouns and pronouns only.
Question Masculine gender.

Devanagari		Transliteration	English
कः अहम्	-	Kaha Aham	- Who (am) I?
कः त्वम्	-	Kaha Tvam	- Who are you?
कः सः	-	Kaha Saha	- Who is that? (Absent)
कः एषः	-	Kaha Eshaha	- Who is this? (Nearer)
कः अयम्	-	Kaha Ayam	- Who is this? (Near)
कः असौ	-	Kaha Asau	- Who is it? (far)
कः रामः	-	Kaha Rāmaha	- Who is Rama?
कः शिवः	-	Kaha Sivaha	- Who is Siva?
कः सिंहः	-	Kaha Simhaha	- What is Lion?/

			What lion?
कः काकः	-	Kaha Kākaha	- What is Crow?/ What crow?
कः वृक्षः	-	Kaha Vrukshaha	- What is Tree?/ What tree?
कः मत्स्यः	-	Kaha Matsyaha	- What is Fish?/ What fish?

The Same masquline question form can be used in the reverse order also - as

अहम् कः	-	Aham kaha	- Who am I?
त्वम् कः	-	Tvam kaha	- Who are you?
वानरः कः	-	Vānaraha kaha	- What is a monkey?
सूकरः कः	-	Sūkaraha kaha	- What is a Pig?
सः कः	-	Saha kaha	- Who is that?
एषः कः	-	Eshaha kaha	- Who is this?
अयम् कः	-	Ayam kaha	- Who is this?
असौ कः	-	Asau kaha	- Who is it?
कृष्णः कः	-	Krushnaha kaha	- Who is krushna?
रामः कः	-	Rāmaha kaha	- Who is Rama?

V. Question form in Feminine Gender:

का अहम्	-	Kā Aham	- Who am I ?
का त्वम्	-	Kā Tvam	- Who are you ?(she)
का सा	-	Kā sā	- Who is that?(she)
का एषा	-	Kā Eshā	- Who is this ? (nearer)
का इयम्	-	Kā Iyam	- Who is this ? (near)
का असौ	-	Kā Asau	- Who is it ? (far)
का सीता	-	Kā Sītā	- Who is Sita ?
का गिरिजा	-	Kā Girijā	- Who is Girija ?
का कन्या	-	Kā Kanyā	- Who is Virgin ?

का क्रीडा	–	Kā Krīḍā	– What is game?/
			What game?
का सेना	–	Kā Senā	– What is an army?/
			What army?
का आज्ञा	–	Kā Ājnā	– What is an order?/
			What order?

The Same feminine question form can be used in a reverse order also:

अहम् का	–	Aham Kā	– Who am I ?
त्वम् का	–	Tvam Kā	– Who are you ?
सा का	–	Sā Kā	– Who is that?
एषा का	–	Eshā Kā	– Who is this ? (nearer)
इयम् का	–	Iyam Kā	– Who is this ? (near)
असौ का	–	Asau Kā	– Who is it ? (far)
राधा का	–	Rādhā Kā	– Who is Radha?
सरला का	–	Saralā Kā	– Who is Sarala?
कथा का	–	Kathā Kā	– What is the story?
माला का	–	Mālā Kā	– What is a garland?

VI. Question form in Neuter Gender:

किम् तत्	–	Kim Tat	– What is that?
किम् एतत्	–	Kim Etat	– What is this? (Nearer)
किम् इदम्	–	Kim Idam	– What is this? (Near)
किम् अदः	–	Kim adaha	– What is it? (far)
किम् विश्वम्	–	Kim Viswam	– What is Universe?
किम् नक्षत्रम्	–	Kim Nakshatram	– What is a Star?/
			Which star?
किम् नगरम्	–	Kim Nagaram	– What is a city?/
			Which city?
किम् क्षेत्रम्	–	Kim Kshetram	– What is a field?/
			Which field?

The same Neuter gender question form can be used in a reverse order also.

तत् किम्	Tat kim	- What is that?
एतत् किम्	Etat kim	- What is this?(Nearer)
इदम किम्	Idam kim	- What is this? (Near)
अद: किम्	Adaha kim	- What is it? (far)
उद्यानम् किम्	Udayānam kim	- What is a garden?
वाणिज्यम् किम्	Vāṇijyam kim	- What is a trade?
वाक्यम् किम्	Vākyam kim	- What is a sentence?
दूरदर्शनम् किम्	Dūradarśanam kim	- What is a television?

VII. The question form of pronoun कतम (katama) is used in numerals. We can learn it later along with numerals.

VIII. **With the learnt** नामवाचक शब्दा: (Nāmavacaka Sabdāha) and सर्वनाम शब्दा: (Sarvanāma Sabdāh) now you can start building some simple sentences on your own. Here is a an easy exercise for your practice:-
Exercise I.

Translate these Sanskrit sentences into English.

त्वम् राम:	-	Tvam Rāmaha
सा सीता	-	Sā Sītā
अहम् बाल:	-	Aham Bālaha
अयम् ग्राम:	-	Ayam Grāmaha
एष: अश्व:	-	Eshaha Aswaha
स: गज:	-	Saha Gajaha
स: वानर:	-	Saha Vānaraha
सा कन्या	-	Sā kanyā
सा वृध्धा	-	Sā Vruddhā
एषा भार्या	-	Eshā Bhāryā
इयम् वीणा	-	Iyam Vīṇā

असौ हंसः	-	Asau Hamsaha
असौ सेना	-	Asau Senā
तत् आसनम्	-	Tat Āsanam
इदम् क्षीरम्	-	Idam Kshīram
अदः रत्नम्	-	Adaha Ratnam
कः मूर्खः	-	Kaha Mūrkhaha
असौ कः	-	Asau Kaha
का असौ	-	Kā Asau
किं पापम्	-	Kim Papam
सर्वम् सुवर्णम	-	Sarvam Suvarṇam
किं रजतम्	-	Kim Rajatam
किं सौधम्	-	Kim Saudham
एतत् सुखम्	-	Etat Sukham
एतत् दूरदर्शनम्	-	Etat Dūradarsanam

Exercise 2.

Translate these English Sentences into Sanskrit.

I am Krushna	-
She is Radha	-
That is Govinda	-
This (nearer) is a book	-
It is a flower	-
It is a girl	-
It is Govinda	-
That is Ganesa	-
You are an oldman	-
You are a young girl	-
That is a monkey	-
I am a scholar	-
This (near) is a city	-
What is a pen?	-
What is ship?	-
He (nearer) is Siva	-
She (near) is Girija	-

She (nearer) is Girija	-
She (near) is Ganga	-
It is an egg	-
It is a bee	-
What is vehicle?	-
I am a Virgin	-
It is a game	-
This is a friend	-

Session V

क्रिया - Kriyā(VERB)

In the previous session, we learnt to construct sentences using only नामवाचकम् - Nāmavacakam (Noun) and सर्वनामम् - Sarvanāmam (Pronoun).

Now let us go for a Verb - in IIIrd person.

A verb is called क्रिया Kriyā / or क्रियापदम्/Kriyāpadam. क्रियापदम् means 'the Verbal form'. क्रियापदम् - Kriyāpadam has वचनम्/Vacanam (Number), कालम्/Kālam (tense) and पुरुष/Purusha (person) but not लिंग/Linga (gender).

So, a क्रियापदम / Kriyāpadam can be used for all genders in the same form.

Every क्रिया / Kriyā is derived from the source of धातुः / Dhātuhu.

धातुः - means the root verb. (धातवः /Dhātavaha is the plural form)

Below is a list of some important क्रियापदानि / Kriyāpadāni (verbal forms) with their धातवः / Dhātavaha (Root verbs).

These forms are given in प्रधम पुरुष / Pradhama Purusha (IIIrd person), एक वचनम् / Eka Vacanam (Singular Number), वर्तमान कालम्/Vartamānakālam (present tense)

It is the easier way to follow and it is the traditional way also.

ति (ti) joins at the end of the root verb to form IIIrd person Singular Verb.

Ist lesson:

धातुः Dhātuhu (Root verb)		क्रिया पदम्/Kriyā padam (Verbal form in IIIrd person	Meaning: either 'Simple present' or 'Present continuous'
पठ् - Path	to read	पठति- Pathati	Reads-Reading
लिख् - Likh	to write	लिखति - Likhati	writes -writing
वद् - Vad	to speak	वदति - Vadati	Speaks - speaking
खाद् - Khād	to eat	खादति- Khādati	eats - eating
पा - Pā	to drink	पिबति - Pibati	drinks - drinking
शृ - Śru	to hear	शृणोति- Srunoti	hears - hearing
चल् - Cal	to move	चलति- Calati	moves - moving
चर् - Car	to walk	चरति- Carati	walks - walking
धाव - Dhāv	to run	धावति- Dhāvati	runs - running
उप+विश-Upa+viś	to sit	उपविशति-Upaviśati	sits - sitting
ष्ठा - Shthā	to stand	तिष्ठति- Tishthati	stands - standing
गम् - Gam	to go	गच्छति- Gacchati	go - going
आ+गम् - Ā+gam	to come	आगच्छति- Āgacchati	comes - coming
कृ - Kru	to do	करोति- Karoti	does - doing
ग्रह - Grah	to take	गृण्हाति- Grunhāti	takes - taking
दा - Dā	to give	ददाति- Dadāti	gives - giving
नी - Nī	to take away	नयति- Nayati	takes away - taking away
आ+नी - Ā+nī	to bring	आनयति- Ānayati	brings-bringing
वस् - Vas	to reside	वसति- Vasati	resides - residing
मिल् - Mil	to meet	मिलति- Milati	meets - meeting
स्मृ - Smru	to remember	स्मरति- Smarati	remembers - remembering
वि+स्मृ - Vi+smru	to forget	विस्मरति-Vismarati	forgets - forgetting

तॄ	- Trū	to cross	तरति- Tarati	crosses - crossing
या	- Yā	to travel	याति- Yāti	travels - travelling
त्यज्	- Tyaj	to leave	त्यजति- Tyajati	leaves - leaving
हस्	- Has	to laugh	हसति- Hasati	laughs - laughing
क्रन्द्	- Krand	to cry	क्रन्दति- Krandati	cries - crying
मृ	- Mru	to kill	मारयति- Mārayati	kills - killing
पच्	- Pac	to cook	पचति- Pacati	cooks - cooking
क्री	- Krī	to buy	क्रीणाति- Krīnāti	buys - buying
वि+क्री	- Vi+krī	to sell	विक्रीणाति- Vikrīnāti	sells - selling
प्रच्छ्	- Pracch	to question	पृच्छति- Prucchati	questions - questioning
नम्	- Nam	to salute	नमति - Namati	Salutes - Saluting
गै	- Gai	to sing	गायति - Gāyati	Sings - singing
नृत्	- Nrut	to dance	नृत्यति- Nrutyati	dances - dancing
तड्	- Tad	to beat	ताडयति - Tādayati	beats - beating
क्रीड	- krīd	to play	क्रीडति- Kridati	Plays - playing
खन्	- Khan	to dig	खनति- Khanati	digs - digging
चिन्त्	- Cint	to think	चिन्तयति- Cintayati	thinks - thinking
गण्	- Gan	to count	गणयति- Ganayati	count - counting
जी	- Jī	to win	जयति- Jayati	wins - winning
दश्	- Das	to bite	दशति- Dasati	bites - biting
धृ	- Dhru	to wear	धरति- Dharati	wears - wearing
जीव्	- Jīv	to live	जीवति- Jīvati	lives - living
सृज्	- Sruj	to create	सृजति- Srujati	creates - creating
बुध्	- Budh	to teach	बोधति- Bodhati	teaches - teaching
प्रेष्	- Presh	to send	प्रेषयति- Preshayati	sends - sending
ह्वे	- Hve	to invite	आह्वयति- Āhvayati	invites - inviting
मार्ज्	- Mārj	to sweep	मार्जयति- Marjayati	sweeps - sweeping

चुर्	- Cur	to steal	चोरयति- Corayati	steals - stealing
दह्	- Dah	to burn	दहति- Dahati	burns - burning
रक्ष्	- Raksh	to protect	रक्षति- Rakshati	protect- protecting
कर्त्	- Kart	to cut	कर्तयति- Kartayati	cuts - cutting
खण्ड्	- Khand	to break	खण्डयति- Khandayati	breaks - breaking
पत्	- Pat	to fall	पतति- Patati	falls - falling
उत्+पत्	- Ut+pat	to fly	उत्पतति- Utpatati	flies - flying
लंघ्	- langh	to jump	लंघयति- langhayati	jumps - jumping
स्ना	- Snā	to bathe	स्नाति- Snāti	bathes - bathing
दश्	- Druṡ	to see	पश्यति- Pasyati	sees - seeing
आ+रुह्	- Āruh	to climb	आरोहति- Ārohati	climbs - climbing
अव+रुह्	- Avaruh	to get down	अवरोहति-Avarohati	gets down - getting down
भा	- Bhā	to Shine	भाति- Bhāti	shines - shining
भू	- Bhū	to be	भवति- Bhavati	is
अस्	- As	to be	अस्ति- Asti	is

Lession II

Upto now, we learnt more than sixty commonly used verbs (क्रियापदानि / Kriyāpadāni) with their Singular form (एक वचनम् / Eka Vacanam) in IIIrd person (प्रथम पुरुष / Prathama purusha)

Now let us use them in sentences with Noun (नामवाचकम् / Nāma vā cakam) and pronoun (सर्वनामम् / Sarvanāmam).

We already know verb do not change with gender (लिंगम् / Lingam).

So, below are some sentences in all genders (सर्वलिंग / Sarva linga).

They are in Singular (एक वचन / Eka vacana) IIIrd person (प्रथम पुरुष / Pratama purusha).

Meaning carries either 'Simple Present' or 'Present continuous' (वर्तमान कालम् / Vartamāna kālam).

रामः पठति	- Rāmaha Paṭhati	- **Rama is reading/Rama reads**
सीता पठति	- Sītā Paṭhati	- Sita is reading/ Sita reads
सः पठति	- Saha Paṭhati	- He (that) is reading
एषः पठति	- Eshaha Paṭhati	- He (this) is reading
सा पठति	- Sā Paṭhati	- She (that) is reading
एषा पठति	- Esha Paṭhati	- She (this) is reading
अयम् पठति	- Ayam Paṭhati	- He (near) is reading
इयम् पठति	- Iyam Paṭhati	- She (near) is reading
असौः पठति	- Asauhu Paṭhati	- He (far) is reading
असौ पठति	- Asau Paṭhati	- She (far) is reading.

Like this, every noun and pronoun can be used with every verb in the above manner.

III. For further study, follow the below sentences:

कृष्णः खादति- Krushnaha Khādati	- **Krushna is eating/Krushna eats**
गणेशः धावति - Ganesaha Dhāvati	- Ganesha is running
अर्जुनः जयति- Arjunaha jayati	- Arjuna is winning
कालिदासः लिखति- Kālidāsaha likhati	- Kālidasa is writing
शिवः नृत्यति- Sivaha Nrutyati	- Siva is dancing
नारदः गायति- Nāradaha gāyati	- Narada is singing
चन्द्रः हसति- Chandraha Hasati	- Chandra is laughing
सूर्यः चलति- Sūryaha Calati	- Surya is moving
गजः चरति- Gajaha Carati	- Elephant is walking
वानरः लंघयति- Vānaraha langhayati	- Monkey is jumping
सर्पः दशति- Sarpaha Dasati	- Snake is biting
रमा पचति - Ramā pacati	- Ramaa is cooking

भामा खादति - Bhāmā khādati - Bhama is eating

बालिका क्रीडति - Bālikā krīdati - Young girl is playing

वृध्दा बोधति - Vruddha Bodhati - Old woman is teaching

सुशीला मार्जयति - Suśēlā mārjayati - Suseela is sweeping

नौका दहति - Naukā Dahati - Ship is burning

कन्या स्नाति - Kanyā snāti - Virgin is bathing

सेना जयति - Senā Jayathi - Army is winning

निशा गच्छति - Niśa gacchati - Night is going

प्रभा आगच्छति - Prabhā Āgacchati - Light is coming

वानरः आरोहति - Vānaraha Ārohati - Monkey is climbing

मित्रम् मिलति - Mitram milati - Friend is meeting

विमानम् उत्पतति - Vimānam Utpatati - Airplane is flying

अरण्यम् दहति - Aranyam dahati - Forest is burning

जलम् अस्ति - Jalam Asti - Water is there
(There is water)

फलम् पतति - Phalam patati - Fruit is falling

पुण्यम् रक्षति - Punyam rakshati - Good deed is protecting

ज्ञानम् भवति - Jñānam bhavati - Knowledge is there.
(There is knowledge)

सत्यम् जयति - Satyam jayati - Truth is winning

नेत्रम् पश्यति - Netram Paśyati - Eye is seeing

ज्योत्स्ना भाति - Jyotsnā bhāti - Moonlight is shining.

IV. Sentences in question form :

कः पठति - Kaha pathati - Who (He) is reading?

का पठति - Kā Pathati - Who (she) is reading?

किम् पठति - Kim pathati - What is reading?

कः खादति - Kaha Khādati - Who (he) is eating?

का पचति - Kā pacati	-Who (she) is cooking?
किम् करोति - Kim karoti	- What is doing?
कः करोति - Kaha karoti	- Who (he) is doing?
का करोति - Kā Karoti	- Who (she) is doing?
कः आह्वयति - Kaha Āhvayati	- Who (he) is inviting?
का चिन्तयति- Ka cintayati	-Who (she) is thinking?
किम् पतति - Kim patati	- What is falling?
किम् दहति - Kim Dahati	- What is burning?
किम् दशति - Kim Dasati	- What is biting?
किम् उत्पतति - Kim Utpatati	- What is flying?
का गायति - Kā gāyati	- Who (she) is singing?
कः क्रीडति - Kaha krī dati	- Who (he) is playing?
का क्रीडति - Ka krīdati	- Who (she) is playing?
कः अवरोहति - Kaha Avarohati	- Who (he) is getting down?

.... and so on.

V. Upto now we learnt sentences with two words. Now let us write a sentence with three words :- (using the verbs पठति - Paṭhati and पतति - patati)

सः रामः पठति - Saha Rāmaha Paṭhati	- That Rama (absent) reads (or) That Rama (absent) is reading.
एषः रामः पठति - Eshaha Rāmaha Paṭhati	- This Rama (nearer) is reading
अयम् रामः पठति - Ayam Rāmaha Paṭhati	- This Rama (near) is reading
असौः रामः पठति - Asauhu Rāmaha Paṭhati	- This Rama (far) is reading
सा सीता पठति - Sā Sītā Paṭhati	- That Sita (absent) is

reading

एषा सीता पठति - Eshā Sītā Paṭhati — This Sita (nearer) is reading

इयम् सीता पठति - Iyam Sītā Paṭhati — This Sita (near) is reading

असौ सीता पठति - Asau Sītā Paṭhati — This Sita (far) is reading

तत् फलम् पतति - Tat Phalam Patati — That fruit (Absent) is falling

एतत् फलम् पतति - Etat Phalam Patati — This fruit (nearer) is falling

इदम् फलम् पतति - Idam Phalam Patati — This fruit (near) is falling

अदः फलम् पतति - Adaha Phalam Patati — This fruit (far) is falling

VI. For the above sentences, the question form will be like this:

कः रामः पठति - Kaha Rāmaha Paṭhati — Which Rama is reading?

का सीता पठति - Kā Sītā Paṭhati — Which Sita is reading?

किम् फलम् पतति - Kim Phalam Patati — Which fruit is falling?

Session VI
VERB - Ist person

Now let us learn how to use the क्रिया - kriya (Verb) in उत्तम पुरुष - Uttama purusha (Ist person) of एक वचनम् - Eka vacanam (singular number) in वर्तमान कालम् - vartamāna kalam (present tense)

I. Any धातुः - Dhātuhu (Root verb) added with आमि - Āmi becomes उत्तम पुरुष - Uttam purusha (Ist person) verb.

And it is used as एक वचनम् - Eka vacanam (singular) in वर्तमान कालम् - vartamāna kālam(present tense).

Example: पठ् + आमि / Paṭh + Āmi = पठामि / Paṭhami = am reading

लिख् + आमि / Likh + Āmi = लिखामि / Likhāmi = am writing

In this way, all first person verbs are formed. They are common for all genders.

अहम् - Ahham (I) is the Ist person Singular. It could be Male, female or Neuter. But the verb is the same.

Follow the list :- (Present tense includes present continuous also)

सृजामि	- Srujāmi	- Create, am creating.
वदामि	- Vadāmi	- Speak, am speaking
खादामि	- Khādāmi	- eat, am eating
पिबामि	- Pibāmi	- drink, am drinking
शृणोमि	- Srunomi	- hear, am hearing
चलामि	- Calāmi	- move, am moving
चरामि	- Carāmi	- walk, walking
धावामि	- Dhāvāmi	- run, am running
उपविशामि	- Upaviśāmi	- Sit, am sitting
तिष्ठामि	- Tishthāmi	- Stand, am standing
गच्छामि	- Gacchāmi	- go, am going
आगच्छामि	- Āgacchāmi	- come, am coming
करोमि	- Karomi	- do, am doing.
गृण्हामि	- Grunhāmi	- take, am taking
ददामि	- Dadāmi	- give, am giving
नयामि	- Nayāmi	- take away, am taking away
आनयामि	- Ānayāmi	- bring, am bringing
वसामि	- Vasāmi	- reside, am residing
मिलामि	- Milāmi	- meet, am meeting
स्मरामि	- Smarāmi	- remember, am remembering
विस्मरामि	- Vismarāmi	- forget, am forgetting
तरामि	- Tarāmi	- cross, am crossing
यामि	- Yāmi	- travel, am travelling
त्यजामि	- Tyajāmi	- leave, am leaving

हसामि	– Hasāmi	– laugh, am laughing
क्रन्दामि	– Krandāmi	– cry, am crying
मारयामि	– Mārayāmi	– kill, am killing
पचामि	– Pacāmi	– cook, am cooking
क्रीणामि	– Krīnāmi	– buy, am buying
विक्रीणामि	– Vikrīnāmi	– sell, am selling
पृच्छामि	– Prucchāmi	– question, am questioning
नमामि	– Namāmi	– salute, am saluting
गायामि	– Gāyāmi	– sing, am singing
नृत्यामि	– Nrutyāmi	– dance, am dancing
ताडयामि	– Tādayāmi	– beat, am beating
क्रीडामि	– Krīdāmi	– play, am playing
खनामि	– Khanāmi	– dig, am digging
चिन्तयामि	– Cintayāmi	– think, am thinking
गणयामि	– Ganayāmi	– count, am counting
जयामि	– Jayāmi	– win, am winning
दशामि	– Dasāmi	– bite, am biting
धरामि	– Dharāmi	– wear, am wearing
जीवामि	– Jīvāmi	– live, am living
बोधामि	– Bodhāmi	– teach, am teaching
प्रेषयामि	– Preshayāmi	– send, am sending
आह्वयामि	– Āhvayāmi	– invite, am inviting
मार्जयामि	– Mārjayāmi	– sweep, am sweeping
चोरयामि	– Corayāmi	– steal, am stealing
दहामि	– Dahāmi	– burn, am burning
रक्षामि	– Rakshāmi	– protect, am protecting
भामि	– Bhāmi	– shine, am shining

आरोहयामि	- Arohayāmi	- climb, am climbing
अवरोहयामि	- Avarohayāmi	- get down, am getting down
कर्तयामि	- Kartayāmi	- cut, am cutting
खण्डयामि	- Khandayāmi	- break, am breaking
पतामि	- Patāmi	- fall, am falling
उत्पतामि	- Utpatāmi	- fly, am flying
लंघयामि	- langhayāmi	- jump, am jumping
स्नामि	- Snāmi	- bathe, am bathing
पश्यामि	- Pasyāmi	- see, am seeing
भवामि	- Bhavāmi	- am, being (something)
अस्मि	- Asmi	- am, being (something) (somebody)

All these above क्रियापदानि-kriyāpadāni (verb forms) can be used only in uttama purusha (Ist person), Eka vacanam (singular) - That is "I".

II. The examples of the usage are given below:

अहम् पठामि	- Aham pathāmi	- I read, (or) I am reading
अहम् स्मरामि	- Aham Smarāmi	- I remember (or) I am remembering
अहम् क्रीणामि	- Aham krīnāmi	- I buy (or) I am buying
अहम् गणयामि	- Aham ganayāmi	- I count (or) I am counting
अहम् गायामि	- Aham gāyāmi	- I sing (or) I am singing
अहम् नृत्यामि	- Aham Nrutyāmi	- I dance (or) I am dancing
अहम् रक्षामि	- Aham Rakshāmi	- I protect (or) I am protecting
अहम् उपविशामि	- Aham upavisāmi	- I sit (or) I am sitting
अहम् त्यजामि	- Aham Tyajāmi	- I leave (or) I am leaving

Session VIII
Verbs In IInd person

Now we will start using verb in मध्यम पुरुष- Madhyama purusha (IInd person), एक वचनम् -Eka vacanam (Singular Number), वर्तमान कालम्-Vartamāna kālam (present tense).

I. Generally सि- (si) is added to the original क्रिया- kriyā (verb), and it becomes मध्यम पुरुष- Madhyama purusha (IInd person), एक वचनम् - Eka vacanam (singular) in वर्तमानकालम् vartamāna kālam (present tense). Sometimes सि -Si becomes षि- shi.

Ex: लिख् + सि / Likh + si = लिखसि / Likhasi / are writing

पठ् + सि / Path + si = पठसि / Pathasi / are reading

त्वम् -tvam (you) is the IInd person singular. There is no gendre rule for "you". It could be Male, female or Neutre. So the verb is the same.

Follow the list:	**Singular**
	(Present & Present continuous)
खादसि - Khādasi	- eat, are eating
पिबसि - Pibasi	- drink, are drinking
शृणोषि - Śruṇoshi	- hear, are hearing
चलसि- Calasi	- move, are moving
चरसि - Carasi	- walk, are walking
धावसि- Dhāvasi	- run, are running
उपविशसि - Upaviśasi	- sit, are sitting
तिष्ठसि - Tishthasi	- stand, are standing
गच्छसि - Gacchasi	- go, are going
आगच्छसि - Āgacchasi	- come, are coming
करोषि - Karoshi	- do, are doing
गृण्हासि - Gṛṇhāsi	- take, are taking

ददासि - Dadāsi	- give, are giving
नयसि - Nayasi	- take away, are taking away
आनयसि - Ānayasi	- bring, are bringing
वससि - Vasasi	- reside, are residing
मिलसि - milasi	- meet, are meeting
स्मरसि - Smarasi	- remember, are remembering
विस्मरसि - Vismarasi	- forget, are forgetting
तरसि - Tarasi	- cross, are crossing
यासि - Yāsi	- travel, are travelling
त्यजसि - Tyajasi	- leave, are leaving
हससि - Hasasi	- laugh, are laughing
क्रन्दसि - Krandasi	- cry, are crying
मारयसि - Mārayasi	- kill, are killing
पचसि - Pacasi	- cook, are cooking
क्रीणासि - Krināsi	- buy, are buying
विक्रीणासि - Vikrīnāsi	- sell, are selling
पृच्छसि - Prucchasi	- qestion, are questioning
नमसि - Namasi	- salute, are saluting
गायसि - Gāyasi	- sing, are singing
नृत्यसि - Nrutyasi	- dance, are dancing
ताड्यसि - Tādayasi	- beat, are beating
क्रीडसि - Krīdasi	- play, are playing
खनसि - Khanasi	- dig, are digging
चिन्तयसि - Cintayasi	- think, are thinking
गणयसि - Ganayasi	- count, are counting
जयसि - Jayasi	- win, are winning
दशसि - Daśasi	- bite, are biting

धरसि - Dharasi	- wear, are wearing
जीवसि - Jīvasi	- live, are living
बोधसि - Bodhasi	- teach, are teaching
प्रेषयसि - Preshayasi	- send, are sending
आह्वयसि - Āhvayasi	- invite, are inviting
मार्जयसि - Mārjayasi	- sweep, are sweeping
चोरयसि - Corayasi	- steal, are stealing
दहसि - Dahasi	- burn, are burning
रक्षसि - Rakshasi	- protect, are protecting
कर्तयसि - Kartayasi	- cut, are cutting
खण्डयसि - Khaṇḍayasi	- break, are breaking
पतसि - Patasi	- fall, are falling
उत्पतसि - Utpatasi	- fly, are flying
लंघयसि - langhayasi	- jump, are jumping
स्नासि - Snāsi	- bathe, are bathing
पश्यसि - Paṡyasi	- see, are seeing
आरोहसि - Arohasi	- climb, are climbing
अवरोहसि - Avarohasi	- get down, are getting down
भासी - Bhāsi	- shine, are shining
भवसि - Bhavasi	-are, being (something/somebody)
असि - Asi	- are, being (something/somebody)

All these verbal forms (क्रियापदानि - kriyā padāni) can be used only in मध्यम पुरुष - madhyama purusha (IInd person), एक वचनम् Ekavacanam (singular). That is "you".

II. The examples of the usage are given below:

त्वम् पठसि - Tvam paṭhasi	- you read (or) you are reading
त्वम् स्मरसि - Tvam smarasi	- you remember (or) you are

		remembering
त्वम् क्रीणासि	- Tvam krīnāsi	- you buy (or) you are buying
त्वम् गणयसि	- Tvam ganayasi	- you count (or) you are counting
त्वम् गायसि	- Tvam gāyasi	- you sing (or) you are singing
त्वम् नृत्यसि	- Tvam nrutyasi	- you dance (or) you are dancing
त्वम् रक्षसि	- Tvam rakshasi	- you protect (or) you are protecting
त्वम् उपविशसि	- Tvam upaviśasi	- you sit (or) you are sitting
त्वम् त्यजसि	- Tvam tyajasi	- you leave (or) you are leaving

III. Excercises with verb.

Upto now, we learnt a good number of verbs (क्रियापदानि - kriyāpadāni). we know how to use them in present tense (वर्तमान कालम् - vartamānakālam) singular number (एक वचनम् - Eka vacanam). So, now let us practice them in every gender (लिंगम् - lingam) and person (पुरुष - purusha).

Here are some simple sanskrit sentences. Translate them into English.

अहम् लंघयामि	- Aham langhayāmi
सः वानरः लंघयति	- Saha vānaraha langhayati
त्वम् यासि	- Tvam yāsi
बालिका मार्जयति	- Bālikā mārjayati
मूर्खः ताड्यति	- Mūrkhaha Tādayati
एषा बाला स्नाति	- Eshā Bālā snāti
सर्वम् सुवर्णम् अस्ति	- Sarvam suvarnam asti
एतत् विमानम् उत्पतति	- Etat vimānam utpatati
त्वम् आगच्छसि	- Tvam Āgacchasi
अयम् करोति	- Ayam karoti

IV. Here are some simple English sentences. Translate them into Sanskrit :

You are digging

I am cutting

He (that) is going

She (nearer) is dancing

It (neuter) is falling

This boy (near) is crying

This girl (near) is playing

This fruit (nearer) is falling

It (far) is a ship

This (far) snake is biting

Session VIII
अव्ययम् - Avyayam
(Indeclinable)

Though अव्ययम् - Avyam is understood broadly as adverb, it is to be called the "indeclinable". Its form remains the same in all the genders, numbers and cases. It undergoes no change. So it is called "indeclinable".

The अव्ययम् - Avyayam (indeclinable) comprises five parts, (1) Prepositions, (2) Adverbs, (3) Particles, (4) Conjunctions and (5) interjections.

Now let us learn some important अव्ययानि - Avyayāni (indeclinables) or adverbial words.

I. अव्ययम् - **Avyayam**	**Meaning**
अत्र - Atra	Here
तत्र - tatra	There
कुत्र - Kutra	Where, in which place?
यत्र - Yatra	Where ever
एकत्र - Ekatra	in one place, together
उभयत्र - Ubhayatra	in both places
सर्वत्र - Sarvatra	Every where
अन्यत्र - Anyatra	else where
पूर्वत्र - Pūrvatra	before
उत्तरत्र - Uttaratra	after
बहुत्र - Bahutra	in many places
क्वचित् - Kvacit	somewhere
अन्तः - Antaha	inside
बहिः - Bahihi	outside
पुरतः - Purataha	before, in front, ahead, forward
पश्चात् - Pascat	behind, afterwards, backwards

	उपरि - Upari	up, upside, next
	अध, अधः - Adha, Adhaha	below, down
	निकषा - Nikashā	very near
	आरात् - Ārāt	near, in the vicinity of
	दूरम् - Dūram	in a distance
II.	अतः - Ataha	from here, from this, because of this
	इतः - itaha	hence, from this time
	यतः - Yataha	since, from somewhere, wherefore, for which reason.
	ततः - tataha	Therefore, consequently, because of that.
	कुतः - kutaha	wherefrom, what for
	एकतः - Ekataha	from one side
	अन्यतः - Anyataha	from another side, from other side
	सर्वतः - Sarvataha	from all sides, on all sides, perfectly
	पूर्वतः - Pūrvataha	in front of, before, in the east, to the east, from front side
	पृष्ठतः - Prushthataha	from backside
	उभयतः - Ubhayataha	from both sides
	अग्रतः-अग्रे - Agrataha-Agre	at first, foremost, in the top
	पार्श्वतः - Pārśvataha	in the side of
	वामतः - Vāmataha	left side
	दक्षिणतः - Dakshinataha	right side
III.	अथ - Atha (Not अध- Adha)	Then, afterwards, after that
	हठात् - hathāt	suddenly
	सद्यः - sadyaha	at once

Sanskrit	English
इदानीम् - idānīm	now
तदा, तदानीम् - tadā, tadānīm	then
तदातदा - Tadātadā	then always
कदा - kadā	when?
यदा - yadā	when ever, when.
यदा यदा - yadā yadā	when ever
सदा - sadā	always
तस्मात् - tasmāt	therefore
कथम् - Katham	How?
पुरा - Purā	once upon a time, in former times
एकदा - Ekadā	at one time
अन्यदा - Anyadā	at a different time
कदाचित् - Kadācit	in sometime
पुनः - Punaha	again
पुनः पुनः - Punah punaha	again and again, repeatedly
मुहुः - Muhuhu	again and again, frequently
अद्यः - Adyaha	today
श्वः - Śvaha	tomorrow
परश्वः - Paraśvaha	day after tomorrow
ह्यः - Hyaha	yesterday
प्रह्यः - Prahyaha	day before yesterday
पूर्वेद्युः - Pūrvedyuhu	previous day
परेद्युः - Paredyuhu	next day
अन्येद्युः - Anyedyuhu	another day
प्रातः - Prātaha	Morning
सायम् - Sāyam	evening, in the evening
दिवा - Divā	in the day

नक्तम्- Naktam	by the night
ईषत् - Īshat	slightly, little
सकृत् - Sakrut	rare, rarely
प्रायशः - Prāyasaha	mostly, regularly
शनैः - Sanaihi	gently, slowly
शीघ्रम् - Sīghram	quickly, fastly
सहसा - sahasā	immediately
चिरम् - Ciram	a long time
चिराय - Cirāya	for a long time
अचिरात्, - Acirāt,	not long since
अचिराय, Aciraya	
अचिरेण, Acireṇa	recently
न- Na	no, never
नहि - Nahi	not at all
नो - No	not
मा - Mā	nay, no, don't
अलम्- Alam	enough, sufficient
केवलम् - Kevalam	only
जातु - Jātu	perhaps
प्रभृति - Prabhruti	and others, and the rest
क्रमशः - Kramasaha	slowly, step by step, respectively
भागशः - Bhāgasaha	partly
अर्थम् - Artham	for
अर्धम् - Artham	half
सह - Saha	along with, with
विना - Vinā	without, except
तिर्यक् - Tiryak	across

उच्चैः - Uccaihi	loudly, highly, upper
नीचैः - Nīcaihi	lowly, quietly, lower
तारम् - Tāram	in the high pitch
मंद्रम् - Mandram	in the low pitch, quietly
नूनम् - Nūnam	definitely, most probably
तूष्णीम् - Tūshnīm	silently
एवम् - Evam	in this way, like this
परस्परम् - Parasparam	mutual
वृथा - Vrutha	waste, in vain
यावत् - Yāvat	as much as, as long as
युगपत् - Yugapat	simultaneously
किमपि - Kimapi	even a bit, anything
कुत्रापि - Kutrāpi	at any place
कदापि - Kadāpi	at any time
वा - Vā	either
अपि - Api	also, even
इति - Iti	in this manner, so
एव - Eva	this itself, that itself, only
इव - Iva	like this
खलु - Khalu	certainly, yes
किल - Kila	assuredly, yes
हि - Hi	surely, yes
नाना - Nānā	various
च - Ca	and
बत - Bata	Alas!
धिक् - Dhik	Bah! Bloody!
उत - Uta	not only

ननु - Nanu		Isn't it?
हे - He		
है - Hai		Hai !
हो - Ho		
अहो - Aho		hellow !
रे - Re		
अरे - Are		Sirrah!
रेरे- ReRe		
अरेरे- Arere		
हन्त - Hanta		Hurrah!
भौः - Bhoh		Hellow sir!

Session IX
Exercises with noun, pronoun and verb using indeclinable

I. Here are some small sentences with their translation. study them carefully. Avyam is underlined

राम: अत्र पठति - Rāmaha atra paṭhati

- Rama is reading here

स: तत्र पठति - Saha tatra paṭhati

- He is reading there

सा अत्र पठति - Sā atra paṭhati

- She is reading here

सा इदानीम् खादति - Sā idanīm khādati

- She is eating now

सीता अद्य खादति - Sītā adya khādati

- She is eating today

गणेश: क्वचित गच्छति - Ganeśaha kwacit gacchati

- Ganesa is going somewhere

राधा उच्चै: हसति - Rādhā uccaihi hasati

- Radha is laughing loudly

अहम् पुन: पठामि - Aham punaha paṭhāmi

- I am reading again

त्वम् न धावसि - Tvam na dhāvasi

- You are not running

भोजनम् अलम् भवति - Bhojanam alam bhavati

- Food is enough

वीर: एवम् - ताडयसि - Vīraha evam tāḍayasi

- Warrior is beating like this

एषा तारम् गायति - Eshā Tāram gāyati

- She is singing in high pitch

स: अर्धम् विक्रीणाति - Saha Ardham vikrīnāti

- He is selling half

भो:! त्वम् आगच्छसि - Bhoh! Tvam āgacchasi
- Hellow Sir! you are coming

भो:! त्वम् अपि आगच्छसि - Bhoh! Tvam api āgacchasi
- Hellow Sir! you are also coming

सर्वत्र ज्योत्सना भाति - Sarvatra jyotsnā bhāti
- Everywhere moonlight is shining

अहम् सहसा गच्छामि - Aham sahasā gacchāmi
- I am going immediately

एष: सहसा / न आनयति - Eshaha Sahasa na Ānayati
- He is not bringing immediately

सीता शीघ्रम् चरति - Sītā sīghram carati
- Sita is walking fastly

एषा सदा / पठति - Eshā sadā paṭhati
- She is always reading

अहम् राम: नहि - Aham Rāmaha nahi
- I am not Rama

गज: शनै: गच्छति - Gajaha śanaihi gacchati
- Elephant is walking slowly

Practising Exercises

II. Here are some Sanskrit sentences. Translate them into English:

राधा अद्य गायति	- Rādhā adya gāyati
एषा इदानीम् चरति	- Eshā Idanīm carati
त्वम् सर्वत्र गच्छति	- Tvam Sarvatra gachhati
अयम् सहसा पठति	- Ayam Sahasā paṭhati
कृष्ण: शीघ्रम् स्नाति	- Krishnaha sīghram snāti
स: भीम: नहि	- Saha bhīmaha nahi
अर्जुन: सदा जयति	- Arjunaha sadā jayati
भो:! त्वम् दूरदर्शनम् पश्यति	- Bhoh! Tvam Dūradarśanam pasyati

अयम् बाल: शनै: गच्छति	- Ayam bālaha ṣanaih gacchati
त्वम् अत्र आगच्छसि	- Tvam atra āgacchasi
अहम् तत्र गच्छामि	- Aham tatra gacchāmi
बालिका पुन: करोति	- Balikā punaha karoti
कूर्म: शनै: चलति	- Kūrmaha ṣanaihi calati
वृध्द: मन्द्र: वदति	- Vruddhaha mandraha vadati
बाल: तारम् वदति	- Bālaha Tāram vadati
अयम् मार्जाल: नहि	- Ayam mārjālaha nahi
एषा देवता नहि	- Eshā Devatā nahi
विमानम् शीघ्रम् उत्पतति	- Vimānam sīghram utpatati
गोपाल: नक्तम् खादति	- Gopālaha naktam khādati
भो:! त्वम् अपि खादति	- Bhoh! Tvam api khādati
सुरेश: अर्धम् क्रीणाति	- Sureṣaha ardham krīnāti
वीर: पुन: आगच्छति	- Vīraha punaha Āgacchati
त्वम् अद्य खादसि	- Tvam adya khādasi
अहम् अद्य न धावामि	- Aham adya na dhāvāmi
मूर्ख: एवम् कर्तयति	- Mūrkhaha evam kartayati

III. Here are some Sanskrit sentences, with blank spaces. Fill them up with proper अव्ययानि - Avyayāni (indeclinables). For easy practice the meaning of the अव्ययम् - Avyayam (indeclinable) is given in the blank space.

1. स: राम: (not)   - Saha Rāmaha (   )

2. एषा सीता (not)   - Eshā Sītā (   )

3. मार्जाल: (half) खादति   - Mārjālaha (   ) khadati

4. (Alas!) वानर: चोरयति   - (   ) Vānaraha Corayati

5. कालिदास: (here) लिखति   - Kālidāsaha (   ) likhati

6. चन्द्र: (there) भाति   - Candraha (   ) bhāti

7. त्वम् (rarely) करोति - Tvam ( ) karoti

8. सः (silently) यासि - Saha ( ) yāsi

9. सः (for a long time) - Saha ( )( )
(there) वसति vasati

10. सेना (fastly) चलति - Senā ( ) calati

11. भीमः (elsewhere) वसति - Bhīmaha ( ) vasati

12. कृष्णः (everywhere) गच्छति - Krishnaha ( ) gacchati

13. सीता (in front) चरति - Sītā ( ) carati

14. असौ (below) तिष्ठति - Asau ( ) Tishthati

15. सः (from backside) आगच्छति - Saha ( ) āgacchati

16. बालः (at once) करोति - Bālaha ( ) karoti

17. अहम् (now) नयामि - Aham ( ) nayāmi

18. बाला (always) करोति - Bālā ( ) karoti

19. चन्द्रः (partly) भाति - Candraha ( ) bhāti

20. त्वम् (also) आगच्छति - Tvam ( ) āgacchati

IV. Here are some English sentences. Translate them into Sanskrit

1. Rama is not coming
2. This girl is crying loudly
3. I am not Krishna
4. Monkey is jumping quickly
5. He is coming immediately
6. He is residing elsewhere
7. She is cutting slowly
8. Cat is running immediately
9. Alas! The house is burning
10. I am going elsewhere
11. Hellow Sir! you are coming
12. Hellow Sir! you are also coming
13. I am coming today
14. He is always walking
15. Fool is cutting like this

16.   She is singing in <u>high</u> pitch
17.   Cat is standing <u>there</u>
18.   Air plane is flying <u>fastly</u>
19.   I am coming <u>again</u>
20.   He is eating <u>for a long time</u>

V. Question form प्रश्ना / Prasnā with अव्ययम् / Avyayam (indeclinable)

Now let us separately learn the question (प्रश्ना - Praśnā) forms of अव्ययम् - Avyayam (indeclinable)

कः	- Kaha	- Who (Male)?
का	- Kā	- Who (female)?
किम्	- Kim	- Which? -What?- Who? (neuter)
कुत्र	- Kutra	- Where?- in which place? -Whither?
कदा	- Kadā	- When?
कथम्	- Katham	- How?
कति	- Kati	- How many?
कुतः	- Kutaha	- from where?
कतमत्	- Katamat	- which of many?
कतमः	- Katamaha	- Who of many? (Male)
कतमा	- Katamā	- Who of many? (Female)
किमर्थम्	- Kimartham	- what for, for what? why?
ननु	- Nanu	- Isn't?/ aren't?

VI. Examples:

कः सः बालः?
- Kāha saha bālaha
Who is that boy?

का राधा ?
- Kā Rādhā
Who is Radha?

का एषा बालिका ?
- Kā eshā bālikā ?
Who is this girl?

अहम् किम् करोमि ?
- Aham kim karomi ?
What am I doing?

त्वम् किम् करोसि ?
- Tvam kim karosi ?
What are you doing?

सः किम् करोति?
- Saha kim karoti?
What is he doing?

सा किम् करोति ?
- Sā kim karoti?
What is she doing?

सः कुत्र गच्छति ?
- Saha kutra gacchati?
Where is he going?

रामः कुत्र गच्छति ?
- Rāmaha kutra gacchati?
Where is Rama going?

सीता कुत्र गच्छति?
- Sītā kutra gacchati?
Where is Sita going?

कदा त्वम् आगच्छसि?
- Kadā tvam Āgacchasi?
When are you coming?

सः कदा पठति ?
- Saha kadā paṭhati?
When is he reading?

त्वम् कथम् करोसि?
- Tvam katham karosi ?
How are you doing?

त्वम् कुतः आगच्छसि?
- Tvam kutaha āgacchasi?
From where you are coming?

किमर्थम् त्वम् धावसि ?
- Kimartham Tvam Dhāvasi?
Why are you running?

कथम् त्वम् गच्छसि?
- Katham tvam gacchasi?
How are you going?

त्वम् रामः ननु ?
- Tvam Rāmaha, Nanu?
You are Rama, aren't you?

एतत् फलम् ननु ?
- Etat phalam, nanu?
This is a fruit, isn't it?

एषा भामा, ननु ?
- Eshā Bhāmā, nanu?
She is Bhama, isn't she?

अयम् रामः ननु?
- Ayam Rāmaha, nanu?
He is Rama, isn't he?

त्वम् कथम् अस्ति?
- Tvam katham asti?
How are you?

सः कथम् अस्ति?
- Saha katham asti?
How is he?

सा कथम् अस्ति?
- Sā katham asti?
How is she?

VII. Exercise:
Translate these english sentences into Sanskrit.
1. He is Bhima, isn't he?
2. How is Krishna?
3. From where he is coming?
4. How are you?
5. Who is Rama?
6. What are you doing?
7. Where is she going?
8. When is he buying?

Session X

I. एक वचनम् - Eka vacanam (singular)

भूत कालम् - Bhūta kālam (past tense)

I. As we are familiar with वर्तमान कालम् - vartamāna kālam (Present tense) now let us go for भूत कालम् - Bhūta kālam (past tense)

In IIIrd person (प्रथम पुरुष - prathama purusha) ति (ti) joins at the end of the root verb (धातुः - Dhatuhu) to form present tense.

In past tense, त् (t) remains in the place of ति (ti) at the end, and अ (A) joins in the beginning.

Ex : अ+पठ+त् (A+patha+t) (Apaṭhat)

Below is the list of some भूत काल - Bhūta kāla (past tense) क्रिया पदानि - kriyā padāni (verbs)

They are in एक वचनम् - Eka vacanam (singular) प्रथम पुरुष - Prathama purusha (IIIrd person)

IIIrd person - (He, She and it) singular - past

अपठत्	- Apaṭhat	- Read
अलिखत्	- Alikhat	- Wrote
अखादत्	- Akhādat	- ate
अवदत्	- Avadat	- spoke
अपिबत्	- Apibat	- drank
अशृणोत्	- Aśruṇot	- heard
अचलत्	- Acalat	- moved
अचरत्	- Acarat	- walked
अधावत्	- Adhāvat	- ran
उपाविशत्	- Upāviśat	- sat
अतिष्टत्	- Atishṭhat	- stood

अगच्छत्	- Agacchat	- went
आगच्छत्	- Āgacchat	- came
अकरोत्	- Akarot	- did
अगृण्हात्	- Agrunhāt	- took
अददात्	- Adadāt	- gave
अनयत्	- Anayat	- took away
आनयत्	- Ānayat	- brought
अवसत्	- Avasat	- resided (did reside)
अमिलत्	- Amilat	- met
अस्मरत्	- Asmarat	- remembers
व्यस्मरत्	- Vyasmarat	- forgot
अतरत्	- Atarat	- crossed
अयात्	- Ayāt	- travelled
अत्यजत्	- Atyajat	- left
अहसत्	- Ahasat	- laughed
अक्रंदत्	- Akrandat	- cried
अमारयत्	- Amārayat	- killed
अपचत्	- Apacat	- cooked
अक्रीणात्	- Akrīnāt	- bought
व्यक्रीणात्	- Vyakrīnāt	- sold
अपृच्छत्	- Aprucchat	- questioned
अनमत्	- Anamat	- saluted
अगायत्	- Agāyat	- sang
अनृत्यत्	- Anrutyat	- danced
अताड्यत्	- Atādayat	- beat
अक्रीडत्	- Akrīdat	- played
अखनत्	- Akhanat	- dug

अचिंतयत्	- Acintayat	- thought
अगणयत्	- Aganayat	- counted
अजयत्	- Ajayat	- won
अदशत्	- Adasat	- bit
अधरत्	- Adharat	- wore
अजीवत्	- Ajīvat	- lived
असृजत्	- Asrujat	- created
अबोधत्	- Abodhat	- taught
अप्रेषयत्	- Apreshayat	- sent
आह्वयत्	- Āhvayat	- invited
अमार्जयत्	- Amārjayat	- swept
अचोरयत्	- Acorayat	- stole
अदहत्	- Adahat	- burnt
अरक्षत्	- Arakshat	- protected
अकर्तयत्	- Akartayat	- cut
अखंडयत्	- Akhandayat	- broke
अपतत्	- Apatat	- fell
उदपतत्	- Udapatat	- flew
अलंघयत्	- Alanghayat	- jumped
अस्नात्	- Asnāt	- bathed
अपश्यत्	- Apaśyat	- saw
अभात्	- Abhāt	- shone
आरोहत्	- Ārohat	- climbed
अवरोहत्	- Avarohat	- got down.
आसीत्	- Āsīt	- was
अभवत्	- Abhavat	- was (became)

II. Here are some simple sentences for your study.

रामः अकरोत्
- Rāmaha Akarot
Rama did it.

एषा अपृच्छत्
- Eshā Aprucchat
She questioned

वानरः अलंघयत्
- Vānaraha Alanghayat
The Monkey jumped

बालः अलिखत्
- Bālaha Alikhat
The boy wrote

बाला अनृत्यत्
- Bālā Anrutyat
The young woman danced

सेना अजयत्
- Senā Ajayat
The army won

मित्रम् अमिलत्
- Mitram amilat
The friend met

सा कन्या अगायत्
- Sā kanyā Agāyat
That virgin sang

वृध्दः अपचत्
- Vruddhaha apacat
The oldman cooked

सेवकः अमार्जयत्
- sevakaha amārjayat
The servant swept

पंडित: अबोधत्
- Panditaha abodhat
  The scholar taught

दुष्ट: अदहत्
- Dushtaha adahat
  The villian burnt

गोपाल: आह्वयत्
- Gopālaha Āhvayat
  The cow boy invited

विमानम् उदपतत्
- Vimānam udapatat
  The airplane flew

बालिका अपठत्
- Bālikā apaṭhat
  The young girl read

उत्तम: अस्मरत्
- Uttamaha asmarat
  The good person remembered

मूर्ख: व्यस्मरत्
- Mūrkhaha vyasmarat
  The fool forgot

नीच: अमारयत्
- Nīcaha Amārayat
  The rascal killed

भिक्षुक: अक्रन्दत्
- Bhikshukaha Akrandat
  The begger cried

परमहंस: अहसत्
- Paramahamsaha ahasat
  The saint laughed

स: पंडित: अभवत्
- Saha panditaha abhavat
  He became a scholar

III. Question form (प्रश्ना – Praśnā) (Past tense IIIrd person)

स: कुत्र अत्यजत् ?
- Saha kutra atyajat?
  Where did he leave?

सा कथम् अकरोत्?
- Sā katham akarot?
  How did she do?

राम: कदा अपृच्छत् ?
- Rāmaha kadā aprucchat?
  When did Rama question?

राधा कुत्र अपठत् ?
- Rādha kutra apaṭhat?
  Where did Radha read?

गोपाल: कुत: आगच्छत्?
- Gopālaha kutaha Āgacchat?
  Where from Gopala did come?

बालक: किम् आनयत्?
- Bālakaha kim Ānayat?
  What did the boy bring?

देवता असृजत्, ननु?
- Devatā asrujat, Nanu?
  Goddess created, isn't it?

स: किम् अगृण्हात् ?
- Saha kim agrunhāt?
  What did he take?

विमानम् कथम् उदपतत् ?
- Vimānam katham udapatat?
  How did the airplane fly?

उत्तमः कथम् अस्मरत् ?

- Uttamaha katham asmarat?

  How did a good person forget?

Exercise

IV. Here are some english sentences. Translate them into English

She went.

She came.

The boy did it.

The begger ran.

The young girl gave.

Bhima took.

Moonlight shone.

Army protected.

Snake bit.

Krishna travelled.

The old woman cooked.

The dog jumped.

He left.

That fruit fell (down).

The scholar thought.

The cowboy travelled.

The young girl counted.

The Airplane flew.

He gave.

She took.

He heard.

V. Here are few Sanskrit sentences. Translate them into English

सः अत्यजत्	- Saha Atyajat
सा अशृणोत्	- Sā Asruṇot
सर्पः अदशत्	- Sarpaha Adaśat
ग्रहः अचलत्	- Grahaha Acalat
वृद्धा अपश्यत्	- Vruddhā Apaśyat

Session XI
क्रिया - Kriya (Verb)
IN

मध्यम पुरुष - Madhyama purusha (IInd person)

As we know, the verbal form changes according to "Person", Now let us learn the verbal form of भूत कालम् - Bhūta Kalam (Past tense) for मध्यम पुरुष - Madhyama Purusha (IInd person).

In IInd preson (मध्यम पुरुष - Madhyama purusha) सि (si) joins at the end of the root verb (धातुः - Dhatuhu) to form present tense.

In past tense (:) विसर्ग- Visarga remains in the place of सि (si) at the end, and (A) joins in the beginning.

Ex : अ+पठ+: (A+Patha+ha) = अपठः (Apathaha)

Here is a list in एक वचनम् - Eka vacanam (singular) of verbal form.

I. IInd person (You)	- Singular	- Past Tense
अपठः	- Apathaha	- Read
अलिखः	- Alikhaha	- Wrote
अखादः	- Akhādaha	- ate
अवदः	- Avadaha	- spoke
अपिबः	- Apibaha	- drank
अशृणोः	- Asrunoh	- heard
अचलः	- Acalaha	- moved
अचरः	- Acaraha	- walked
अधावः	- Adhāvaha	- ran
उपाविशः	- Upāvisaha	- sat
अतिष्ठः	- Atishthaha	- stood
अगच्छः	- Agacchaha	- went
अकरोः	- Akaroh	- did

आगच्छः	- Āgacchaha	- came
अगृण्हः	- Agrunhaha	- took
अददाः	- Adadāha	- gave
अनयः	- Anayaha	- took away
आनयः	- Ānayaha	- brought
अवसः	- Avasaha	- resided
अमिलः	- Amilaha	- met
अस्मरः	- Asmaraha	- remembered
व्यस्मरः	- Vyasmaraha	- forgot
अतरः	- Ataraha	- crossed
अयाः	- Ayāha	- travelled
अत्यजः	- Atyajaha	- left
अहसः	- Ahasaha	- laughed
अक्रंदः	- Akrandaha	- cried
अमारयः	- Amārayaha	- killed
अपचः	- Apacaha	- cooked
अक्रीणाः	- Akrīnāha	- bought
व्यक्रीणाः	- Vyakrīnāha	- sold
अपृच्छः	- Aprucchaha	- questioned
अनमः	- Anamaha	- saluted
अगायः	- Agāyaha	- sang
अनृत्यः	- Anrutyaha	- danced
अताडयः	- Atādayaha	- beat
अक्रीडः	- Akrīdaha	- played
अखनः	- Akhanaha	- dug
अचिंतयः	- Acintayaha	- thought
अगणयः	- Aganayaha	- counted

अजय:	- Ajayaha	- won
अदश:	- Adaśaha	- bit
अधर:	- Adharaha	- wore
अजीव:	- Ajīvaha	- lived
असृज:	- Asrujaha	- created
अबोध:	- Abodhaha	- taught
अप्रेषय:	- Apreshayaha	- sent
आह्वय:	- Āhvayaha	- invited
अमार्जय:	- Amārjayaha	- swept
अचोरय:	- Acorayaha	- stole
अदह:	- Adahaha	- burnt
अरक्ष:	- Arakshaha	- protected
अकर्तय:	- Akartayaha	- cut
अखंडय:	- Akhandayaha	- broke
अपत:	- Apataha	- fell
उदपत:	- Udapataha	- flew
अलंघय:	- Alanghayaha	- jumped
अस्ना:	- Asnāha	- bathed
अपश्य:	- Apaśyaha	- saw
अभा:	- Abhāha	- shone
आरोह:	- Ārohaha	- climbed
अवरोह:	- Avarohaha	- got down
अभव:	- Abhavaha	- were(became)
आसी:	- Āsī hi	- were

II. Here are some simple sentences for your study.

त्वम् अलिख:	- Tvam Alikhaha	- you wrote
त्वम् अखाद:	- Tvam Akhādaha	- you ate

त्वम् अधाव:	- Tvam Adhāvaha	- you ran
त्वम् अगच्छ:	- Tvam Agacchaha	- you went
त्वम् आगच्छ:	- Tvam Āgacchaha	- you came
त्वम् आनय:	- Tvam Ānayaha	- you brought
त्वम् अमिल:	- Tvam Amilaha	- you met
त्वम् अया:	- Tvam Ayāha	- you travelled
त्वम् अचिंतय:	- Tvam Acintayaha	- you thought
त्वम् अजय:	- Tvam Ajayaha	- you won
त्वम् असृज:	- Tvam Asrujaha	- you created
त्वम् अरक्ष:	- Tvam Arakshaha	- you protected
त्म् अस्ना:	- Tvam Asnāha	- you bathed

त्वम् पंडित: अभव:

- Tvam Panditaha Abhavaha
You became a scholar.

त्वम् ह्य: अपठ:

- Tvam hyaha Apathaha
You read yesterday

III. Question form (in past tense)

त्वम् कुत्र अगच्छ:?

- Tvam Kutra Agacchaha?
Where did you go?

त्वम् कुत्र अपत:?

- Tvam Kutra Apataha?
Where did you fall?

त्वम् किम् अकरो:?

- Tvam Kim Akaroh?
What did you do?

त्वम् कुत: आगच्छ:?

- Tvam Kutaha Āgacchaha
Where did you come from?

त्वम् कथम् अलंघयः?

- Tvam Katham alanghayaha?

How did you jump?

कदा त्वम् अखादः?

- Kadā Tvam Akhādaha?

When did you eat?

किमर्धम् त्वम् अकर्तयः?

- Kimardham Tvam Akartayaha?

For What did you cut ? (or) Why did you cut?

त्वम् कथम् आरोहः?

- Tvam Katham Ārohaha?

How did you climb?

IV. Exercise

Translate these English Sentences into in Sanskrit

You saw.

You Jumpted.

You broke.

You cut.

You played.

You sold.

You cooked.

You sang.

You danced.

You remembered.

When did you jump?

Where did you go?

What did you count?

What did you see?

You saw yesterday.

Session XII

उत्तम पुरुष - Uttama purusha (Ist person) भूत कालम् - Bhūta kālam (past tense)

Now let us learn भूत काल क्रिया - Bhuta kala kriyā (past tense, verbal form) for उत्तम पुरुष - Uttama purusha (Ist person).

In Ist person (उत्तम पुरुष - Uttama purusha) आमि (Āmi) joins at the end of the root verb (धातुः - Dhatuhu) to form present tense.

In past tense, अम् (Am) remains in the place of आमि (Āmi) at the end, and अ (A) joins in the beginning.

Ex : अ+पठ+म् (A+Patha+m) = अपठम् (Apatham)

I.   Below is a list in एक वचनम् - Eka vacanam (singular)

Ist person (I)		Singular - Past Tense
अपठम्	- Apatham	- Read
अलिखम्	- Alikham	- Wrote
अखादम्	- Akhādam	- ate
अवदम्	- Avadam	- spoke
अपिबम्	- Apibam	- drank
अशृणवम्	- Asrunavam	- heard
अचलम्	- Acalam	- moved
अचरम्	- Acaram	- walked
अधावम्	- Adhāvam	- ran
उपविशम्	- Upaviśam	- sat
अतिष्ठम्	- Atishtham	- stood
अगच्छम्	- Agaccham	- went
आगच्छम्	- Āgaccham	- came

अकरवम्	- Akāravam	- did
अगृण्हाम्	- Agruṇhām	- took
अददाम्	- Adadām	- gave
अनयम्	- Anayam	- took away
आनयम्	- Ānayam	- brought
अवसम्	- Avasam	- did reside (resided)
अमिलम्	- Amilam	- met
अस्मरम्	- Asmaram	- remembered
व्यस्मरम्	- Vyasmaram	- forgot
अतरम्	- Ataram	- crossed
अयाम्	- Ayām	- travelled
अत्यजम्	- Atyajam	- left
अहसम्	- Ahasam	- laughed
अक्रन्दम्	- Akrandam	- cried
अमारयम्	- Amārayam	- killed
अपचम्	- Apacam	- cooked
अक्रीणाम्	- Akrīṇām	- bought
व्यक्रीणाम्	- Vyakrīṇām	- sold
अपृच्छम्	- Apruccham	- questioned
अनमम्	- Anamam	- saluted
अगायम्	- Agāyam	- sang
अनृत्यम्	- Anrutyam	- danced
अताड्यम्	- Atāḍayam	- beat
अक्रीडम्	- Akrīḍam	- played
अखनम्	- Akhanam	- dug
अचिंतयम्	- Acintayam	- thought
अगणयम्	- Agaṇayam	- counted

अजयम्	- Ajayam	- won
अदशम्	- Adaśam	- bit
अधरम्	- Adharam	- wore
अजीवम्	- Ajīvam	- lived
असृजम्	- Asrujam	- created
अबोधम्	- Abodham	- taught
अप्रेषयम्	- Apreshayam	- sent
आह्वयम्	- Āhvayam	- invited
अमार्जयम्	- Amārjayam	- swept
अचोरयम्	- Acorayam	- stole
अदहम्	- Adaham	- burnt
अरक्षम्	- Araksham	- protected
अकर्तयम्	- Akartayam	- cut
अखंड्यम्	- Akhandayam	- broke
अपतम्	- Apatam	- fell
उदपतम्	- Udapatam	- flew
अलंघयम्	- Alanghayam	- jumped
अस्नाम्	- Asnām	- bathed
अपश्यम्	- Apaśyam	- saw
अभाम्	- Abhām	- shone
आरोहम्	- Āroham	- climbed
अवरोहम्	- Avaroham	- got down
अभवम्	- Abhavam	- was (became)
आसम्	- Āsam	- was

II. Here are some Simple Sentences for your study.

| अहम् आसम् | - Aham Āsam | - I was here |
| अहम् अलिखम् | - Aham Alikham | - I wrote |

अहम् अधावम्	- Aham Adhāvam	- I ran
अहम् अगच्छम्	- Aham Agaccham	- I went
अहम् तत्र अगच्छम्	- Aham tatra Agaccham	- I went there
अहम् अत्र आगच्छम्	- Aham Atra Āgaccham	- I came here
अहम् आनयम्	- Aham Ānayam	- I brought
अहम् अमिलम्	- Aham Amilam	- I met
अहम् अयाम्	- Aham Ayām	- I travelled
अहम् अचिंतयम्	- Aham Acintayam	- I thought
अहम् अजयम्	- Aham Ajayam	- I won
अहम् असृजम्	- Ahma Asrujam	- I created
अहम् अरक्षम्	- Aham Araksham	- I protected
अहम् अस्नाम्	- Aham Asnām	- I bathed
अहम् पंडितम् अभवम्	- Aham Panḍitam Abhavam	- I became a Scholar
अहम् प्रह्यः अपठम्	- Aham prahyaha Apaṭham	- I read day before yesterday

III. Question forms

अहम् कुत्र अगच्छम् ?
- Aham kutra Agaccham ?
Where did I go?

अहम् किम् अकरवम्?
- Aham kim Akaravam?
What did I do?

अहम् कुत्र उपविशम्?
- Aham kutra upaviśam?
Where did I sit?

अहम् कथम् व्यस्मरम्?
- Aham katham vyasmaram?
How did I forget?

कदा अहम् अखादम्?

- Kadā Aham Akhādam?

How did I eat?

किमर्धम अहम् अधावम् ?

- Kimardham Aham Adhāvam?

Why did I run?

अहम् कथम् अयाम्?

- Aham Katham Ayām?

How did I travel?

अहम् कुतः अतरम्?

- Aham kutaha Ataram?

Where from did I cross?

IV. Translate these English sentences into Sanskrit.

I saw.

I jumped.

I broke.

I danced.

I sang.

I fell.

How did I jump?

Where did I go?

What did I cut?

I invited .

Session XIII
Verb in IIIrd person
भविष्यत् कालम् - Bhavishyat kālam (Future Tense)

Now in this session, let us learn भविष्यत् कालम् - Bhavishyat kā lam (Future tense) क्रिया पदानि - Kriyā padāni (verbal forms) in प्रथम पुरुष - Prathama purusha (IIIrd person).

Here इष्यति (ishyati) joins the root verb at the end. Ex: पठ+इष्यति = Path + isyati पठिष्यति = Pathshyati

Of course, there are some exceptions with स्यति (Syati)

Below is the list in एक वचनम् - Eka vacanam (singular)

I.

IIIrd person (He, she and it)		singular - Future tense
पठिष्यति	- Pathishyati	- will read
लिखिष्यति	- Likhishyati	- will write
खादिष्यति	- Khādishyati	- will eat
वदिष्यति	- Vadishyati	- will speak
पास्यति	- Pāsyati	- will drink
श्रोष्यति	- Śroshyati	- will hear
चलिष्यति	- Calishyati	- will move
चरिष्यति	- Carishyati	- will walk
धाविष्यति	- Dhāvishyati	- will run
उपवेक्ष्यति	- Upavekshyati	- will sit
स्थास्यति	- Sthāsyati	- will stand
गमिष्यति	- Gamishyati	- will go
आगमिष्यति	- Āgamishyati	- will come
करिष्यति	- Karishyati	- will do

ग्रहीष्यति	- Grahīshyati	- will take
दास्यति	- Dāsyati	- will give
नेष्यति	- Neshyati	- will take away
आनेष्यति	- Āneshyati	- will bring
मेलिष्यति	- Melishyati	- will meet
स्मरिष्यति	- Smarishyati	- will remember
विस्मरिष्यति	- Vismarishyati	- will forget
तरिष्यति	- Tarishyati	- will cross
यास्यति	- Yāsyati	- will travel
त्यक्ष्यति	- Tyakshyati	- will leave
हसिष्यति	- Hasishyati	- will laugh
क्रंदिष्यति	- Krandishyati	- will cry
मारयिष्यति	- Mārayishyati	- will kill
पक्ष्यति	- Pakshyati	- will cook
प्रक्ष्यति	- Prakshyati	- will question
क्रेष्यति	- Kreshyati	- will buy
विक्रेष्यति	- Vikreshyati	- will sell
नंस्यति/नमस्यति	- Namsyati/Namasyati	- will salute
गास्यति	- gāsyati	- will sing
ताडयिष्यति	- Tādayishyati	- will beat
नर्तिष्यति	- Nartishyati	- will dance
क्रीडिष्यति	- Krīdishyati	- will play
खनिष्यति	- Khanishyati	- will dig
चिंतयिष्यति	- Cintayishyati	- will think
गणयिष्यति	- Ganayishyati	- will count
जेष्यति	- Jeshyati	- will win
धरिष्यति	- Dharishyati	- will wear

जीविष्यति	- Jīvishyati	- will live
स्रक्ष्यति	- Srakshyati	- will create
बोधिष्यति	- Bodhishyati	- will teach
प्रेषयिष्यति	- Preshāyishyati	- will send
आह्वयिष्यति	- Āhvayishyati	- will invite
मार्जयिष्यति	- Mārjayishyati	- will sweep
चोरयिष्यति	- Corayishyati	- will steal
धक्ष्यति	- Dhakshyati	- will burn
द्रक्ष्यति	- Drakshyati	- will see
दंक्ष्यति	- Dankshyati	- will bite
रक्षिष्यति	- Rakshishyati	- will protect
कर्तयिष्यति	- Kartayishyati	- will cut
खंडयिष्यति	- Khandayishyati	- will break
पतिष्यति	- Patishyati	- will fall
उत्पतिष्यति	- Utpatishyati	- will fly
लंघयिष्यति	- Langhayishyati	- will jump
स्नास्यति	- Snāsyati	- will bathe
भास्यति	- Bhāsyati	- will shine
आरुह्यति	- Āruhyati	- will climb
अवरुह्यति	- Avaruhyati	- will get down
भविष्यति	- Bhavishyati	- will be (will become)

In the case of अस्ति (Asti), there is no separate form of future tense. भविष्यति (Bhavishyati) is used for both.

I. Here are some simple sentences in IIIrd person for your study.

रामः रक्षिष्यति

- Rāmaha Rakshishyati

Rama will protect

तत् फलम् अत्र पतिष्यति

- Tat phalam atra patishyati

That fruit will fall here

सः बालकः पंडितः भविष्यति

- Saha Bālakaha panditaha Bhavishyati

That boy will become a scholar

अयम् सर्पः दंक्ष्यति

- Ayam Sarpaha Dankshyati

This snake will bite

इयम् बालिका नर्तिष्यति

- Iyam Bālikā nartishyati

This girl will dance

सा पास्यति

- Sā pāsyati

She will drink

सः मूर्खः ताडयिष्यति

- Saha Mūrkhaha tādayishyati

That fool will beat

भीमः खनिष्यति

- Bhimaha Khanishyati

Bhima will dig

अर्जुनः जेष्यति

- Arjunaha Jeshyati

Arjuna will win

वृध्दः बोधिष्यति

- Vruddhaha bodhishyati

Old man will teach

III. प्रश्ना – Praśnā (Question form) : (Future IIIrd person)

कः पठिष्यति?

- Kaha paṭhishyati?
Who (male) will read?

का पठिष्यति?
- Kā paṭhishyati?
Who (female) will read?

राम: किम् पठिष्यति?
- Rāmaha kim paṭhishyati?
What will Rama read?/
(What is it Rama will be going to read?)

सीता कुत्र खादिष्यति?
- Sītā Kutra Khādishyati?
Where Sita will eat?

स: बाल: कथम् पास्यति?
- Saha Bālaha katham pāsyati?
How that boy will drink?

सा बालिका कुत: आगमिष्यति?
- Sā Bālikā kutaha Āgamishyati?
Where from will that girl come?

गोपाल: कथम् गमिष्यति?
- Gopālaha katham gamishyati ?
How Gopala will go?

किमर्थम् स: नर्तिष्यति?
- Kimartham Saha Nartishyati?
For what he is dancing (or) Why is he dancing?

IV. Translate these English sentences into Sanskrit
1. He will come.
2. She will eat.
3. How did that boy cut?
4. Where Rama will go?
5. Why she will do?

V. Translate the Sanskrit sentences into English.

1.	सः क्ष्यास्यति	- Saha Sthāsyati
2.	सा नेष्यति	- Sā Neshyati
3.	सर्पः दंक्ष्यति	- Sarpaha Damkshyati
4.	बाला स्नास्यति	- Bālā Snāsyati
5.	सः पंडितः भविष्यति	- Saha panditaha Bhavishyati

Session XIV
Verbs in IInd person
भविष्यत् कालम् - Bhavishyat kalam (Future Tense)

Now let us learn भविष्यत् कालम् - Bhavishyat kālam (Future tense) क्रिया पदानि - Kriyā Padāni(Verb forms) in मध्यम पुरुष - Madhyama purusha (IInd person)

Here इष्यसि (ishyasi) joins the root verb at the end. Ex: पठ्+इष्यसि= Path + ishyasi पठिष्यसि = Pathishyasi.

Of course, there are some exceptions with स्यसि (Syasi) and क्ष्यासि (kshyasi)

I. Below is a list in एक वचनम् - Ekavacanam (Singular)

IInd person (you)		- Singular - Future
पठिष्यसि	- Paṭhishyasi	- will read
लिखिष्यसि	- Likhishyasi	- will write
खादिष्यसि	- Khādishyasi	- will eat
वदिष्यसि	- Vadishyasi	- will speak
पास्यसि	- Pāsyasi	- will drink
श्रोष्यसि	- Śroshyasi	- will hear
चलिष्यसि	- Calishyasi	- will move
चरिष्यसि	- Carishyasi	- will walk

धाविष्यसि	- Dhāvishyasi	- will run
उपवेक्ष्यसि	- Upavekshyasi	- will sit
स्थास्यसि	- Sthāsyasi	- will stand
गमिष्यसि	- Gamishyasi	- will go
आगमिष्यसि	- Āgamishyasi	- will come
करिष्यसि	- Karishyasi	- will do
दास्यसि	- Dāsyasi	- will give
नेष्यसि	- Neshyasi	- will take away
आनेष्यसि	- Āneshyasi	- will bring
मेलिष्यसि	- Melishyasi	- will meet
स्मरिष्यसि	- Smarishyasi	- will remember
विस्मरिष्यसि	- Vismarishyasi	- will forget
तरिष्यसि	- Tarishyasi	- will cross
यास्यसि	- Yāsyasi	- will travel
त्यक्ष्यसि	- Tyakshyasi	- will leave
हसिष्यसि	- Hasishyasi	- will laugh
क्रंदिष्यसि	- Krandishyasi	- will cry
मारयिष्यसि	- Mārayishyasi	- will kill
पक्ष्यसि	- Pakshyasi	- will cook
प्रक्ष्यसि	- Prakshyasi	- will question
क्रेष्यसि	- Kreshyasi	- will buy
विक्रेष्यसि	- Vikreshyasi	- will sell
नंस्यसि/नमस्यसि	- Namsyasi/Namasyasi	- will salute
गास्यसि	- Gāsyasi	- will sing
ताडयिष्यसि	- Tāḍayishyasi	- will beat
नर्तिष्यसि	- Nartishyasi	- will dance
क्रीडिष्यसि	- Krīḍishyasi	- will play

खनिष्यसि	- Khanishyasi	- will dig
चिंतयिष्यसि	- Cintayishyasi	- will think
गणयिष्यसि	- Ganayishyasi	- will count
जेष्यसि	- Jeshyasi	- will win
दंक्ष्यसि	- Dankshyasi	- will bite
द्रक्ष्यसि	- Drakshyasi	- will see
धक्ष्यसि	- Dhakshyasi	- will burn
धरिष्यसि	- Dharishyasi	- will wear
जीविष्यसि	- Jīvishyasi	- will live
स्रक्ष्यसि	- Srakshyasi	- will create
बोधिष्यसि	- Bodhishyasi	- will teach
प्रेषयिष्यसि	- Preshayishyasi	- will send
आह्वयिष्यसि	- Āhvayishyasi	- will invite
मार्जयिष्यसि	- Mārjayishyasi	- will sweep
चोरयिष्यसि	- Corayishyasi	- will steal
रक्षिष्यसि	- Rakshishyasi	- will protect
कर्तयिष्यसि	- Kartayishyasi	- will cut
खंडयिष्यसि	- Khandayishyasi	- will break
पतिष्यसि	- Patishyasi	- will fall
उत्पतिष्यसि	- Utpatishyasi	- will fly
लंघयिष्यसि	- Langhayishyasi	- will jump
स्नास्यसि	- Snāsyasi	- will bathe
भास्यसि	- Bhāsyasi	- will shine
आरुह्यसि	- Āruhyasi	- will climb
अवरुह्यसि	- Avaruhyasi	- will get down
भविष्यसि	- Bhavishyasi	- will be (will become)

In the case of अपि (Asi), there is no separate form of future tense.

भविष्यसि (Bhavishyasi) is used for both.

II. Here are some simple sentences for your study in IInd person. (You)

त्वम् पठिष्यसि	- Tvam Pathishyasi	- You will read
त्वम् लिखिष्यसि	- Tvam likhishyasi	- you will write
त्वम् पास्यसि	- Tvam pāsyasi	- you will drink
त्वम् धाविष्यसि	- Tvam Dhāvishyasi	- you will run
त्वम् उपवेक्ष्यसि	- Tvam Upavekshyasi	- you will sit
त्वम् आनेष्यसि	- Tvam Āneshyasi	- you will bring
त्वम् स्मरिष्यसि	- Tvam Smarishyasi	- you will remember
त्वम् स्थास्यसि	- Tvam Sthāsyasi	- you will stand
त्वम् यास्यसि	- Tvam yāsyasi	- you will travel
त्वम् त्यक्ष्यसि	- Tvam Tyakshyasi	- you will leave
त्वम् पक्ष्यसि	- Tvam Pakshyasi	- you will cook
त्वम् प्रक्ष्यसि	- Tvam prakshyasi	- you will question
त्वम् दंक्ष्यसि	- Tvam Dankshyasi	- you will bite
त्वम् द्रक्ष्यसि	- Tvam drakshyasi	- you will see
त्वम् धक्ष्यसि	- Tvam Dhakshyasi	- you will burn
त्वम् जीविष्यसि	- Tvam Jīvishyasi	- you will live
त्वम् रक्षिस्यसि	- Tvam rakshishyasi	- you will protect
त्वम् उत्पतिष्यसि	- Tvam utpatishyasi	- you will fly

त्वम् पंडितः भविष्यसि

- Tvam panditaha bhavishyasi
you will become a scholar.

त्वम् श्वः जेष्यसि

- Tvam Śvaha jeshyasi
you will win tomorrow

त्वम् परश्वः बोधिष्यसि

- Tvam parasvaha bodishyasi
you will teach day after tomorrow

त्वम् शनै: अवरुह्यसि

- Tvam Sanaihi Avaruhyasi
you will get down slowly

III. प्रश्ना – Praśnā Question form :

त्वम् कुत्र गमिष्यसि?

- Tvam kutra gamishyasi?
Where will you go?

त्वम् कुत्र स्थास्यसि?

- Tvam kutra sthāsyasi?
Where will you stand?

त्वम् किम् करिष्यसि?

- Tvam kim karishyasi?
What will you do?

त्वम् किम् दास्यसि?

- Tvam kim dāsyasi?
What will you give?

त्वम् कुत: त्यक्ष्यसि?

- Tvam kutaha Tyakshyasi?
Where from will you leave?

त्वम् कथम् तरिष्यसि?

- Tvam katham Tarishyasi?
How will you cross?

त्वम् कथम् लंघयिष्यसि?

- Tvam katham langhayishyasi?
How will you jump?

कदा त्वम् आनेष्यसि?

- Kadā tvam Āneshyasi?
When will you bring?

त्वम् कथम् गणयिष्यसि?

- Tvam katham ganayishyasi?

How will you count?

कदा त्वम् आगमिष्यसि?

- Kadā tvam Āgamishyasi?

When will you come?

Exercise

IV. Translate these Sanskrit sentences into English:

त्वम् खादिष्यसि	- Tvam Khādishyasi.
त्वम् स्नास्यसि	- Tvam Snāsyasi.
त्वम् पास्यसि	- Tvam pāsyasi.
त्वम् किम् करिष्यसि	- Tvam kim karishyasi.
त्वम् किम गास्यसि	- Tvam kim gāsyasi.
त्वम् उत्तमः भविष्यसि	- Tvam uttamaha Bhavishyasi.
त्वम् श्वः घाविष्यसि	- Tvam śvaha Dhāvishyasi.
त्वम् कदा खादिष्यसि	- Tvam kadā Khādishyasi.
त्वम् किमर्थम् करिष्यसि	- Tvam kimartham karishyasi.

V. Translate these English Sentences into Sanskrit

1. You will run.
2. You will walk.
3. You will read.
4. You will become a scholar.
5. You will dance.
6. How will you do?
7. What will you see?
8. When will you go?
9. For what will you question?
10. Where will you go?

Session XV
Verb in Ist person
भविष्यत् कालम् - Bhavishyat kālam (Future tense)

Now let us learn भविष्यत् कालम् - Bhavishyat kālam (Future) क्रिया पदानि - kriya padāni (verb forms) in उत्तम पुरुष - Uttama purusha (Ist person)

Here इष्यामि (ishyāmi) joins the root verb at the end. Ex: पठ्+इष्यामि= Paṭh + ishyāmi पठिष्यमि = Paṭhishyāmi.

Of course, there are some exceptions with स्यामि /Syāmi - ष्यामि / shyāmi - and क्ष्यामि / kshyāmi.

Below is a list in एक वचनम् - Eka vacanam (Singular)

Singular		Ist person Future
पठिष्यामि	- Paṭhishyāmi	will read
लिखिष्यामि	- Likshishyāmi	will write
खादिष्यामि	- Khādishyāmi	will eat
वदिष्यामि	- Vadishyāmi	will speak
पास्यामि	- Pāsyāmi	will drink
श्रोष्यामि	- Śroshyāmi	will hear
चलिष्यामि	- Calishyāmi	will move
चरिष्यामि	- Carishyāmi	will walk
धाविष्यामि	- Dhāvishyāmi	will run
उपवेक्ष्यामि	- Upavekshyāmi	will sit
स्थास्यामि	- Sthāsyāmi	will stand
गमिष्यामि	- Gamishyāmi	will go
आगमिष्यामि	- Āgamishyāmi	will come
करिष्यामि	- Karishyāmi	will do
दास्यामि	- Dāsyāmi	will give

नेष्यामि	- Neshyāmi	will take away
अनेष्यामि	- Āneshyāmi	will bring
मेलिष्यामि	- Melishyāmi	will meet
स्मरिष्यामि	- Smarishyāmi	will remember
विस्मरिष्यामि	- Vismarishyāmi	will forget
तरिष्यामि	- Tarishyāmi	will cross
यास्यामि	- Yāsyāmi	will travel
त्यक्ष्यामि	- Tyakshyāmi	will leave
हसिष्यामि	- Hasishyāmi	willl laugh
क्रंदिष्यामि	- Krandishyāmi	will cry
मारयिष्यामि	- Mārayishyāmi	will kill
पक्ष्यामि	- Pakshyāmi	will cook
प्रक्ष्यामि	- Prakshyāmi	will question
क्रेष्यामि	- Kreshyāmi	will buy
विक्रेष्यामि	- Vikreshyāmi	will sell
नंस्यामि/नमस्यामि	- Namsyāmi/Namasyāmi	will salute
गास्यामि	- Gāsyāmi	will sing
ताडयिष्यामि	- Tāḍayishyāmi	will beat
नर्तिष्यामि	- Nartishyāmi	will dance
क्रीडिष्यामि	- Krīḍishyāmi	will play
खनिष्यामि	- Khanishyāmi	will dig
चिंतयिष्यामि	- Cintayishyāmi	will think
गणयिष्यामि	- Gaṇayishyāmi	will count
जेष्यामि	- Jeshyāmi	will win
दंक्ष्यामि	- Dankshyāmi	will bite
द्रक्ष्यामि	- Drakshyāmi	will see
धक्ष्यामि	- Dhakshyāmi	will burn

धरिष्यामि	- Dharishyāmi	will wear
जीविष्यामि	- Jivishyāmi	will live
स्रक्ष्यामि	- Srakshyāmi	will create
बोधिष्यामि	- Bodhishyāmi	will teach
प्रेषयिष्यामि	- Preshayishyāmi	will send
आह्वयिष्यामि	- Āhvayishyāmi	will invite
मार्जयिष्यामि	- Mārjayishyāmi	will sweep
चोरयिष्यामि	- Corayishyāmi	will steal
रक्षिष्यामि	- Rakshishyāmi	will protect
कर्तयिष्यामि	- Kartayishyāmi	will cut
खंडयिष्यामि	- Khandayishyāmi	will break
पतिष्यामि	- Patishyāmi	will fall
उत्पतिष्यामि	- Utpatishyāmi	will fly
लंघयिष्यामि	- Langhayishyāmi	will jump
स्नास्यामि	- Snāsyāmi	will bathe
भास्यामि	- Bhāsyāmi	will shine
आरुह्यामि	- Āruhyāmi	will climb
अवरुह्यामि	- Avaruhuyāmi	will get down
भविष्यामि	- Bhavishyāmi	will be (will become)

In the case of अस्मि (Asmi), there is no separate form of future tense. भविष्यामि (Bhavishyami) used for both.

II. Here are some Simple sentences for your study: in Ist person

अहम् पठिष्यामि	- Aham pathishyāmi	I will read
अहम् पास्यामि	- Aham pāsyāmi	I will drink
अहम् श्रोष्यामि	- Aham soshyāmi	I will hear
अहम् चरिष्यामि	- Aham carishyāmi	I will walk
अहम् स्थास्यामि	- Aham Sthāsyāmi	I will stand

अहम् नेष्यामि	- Aham Neshyāmi	I will take away
अहम् स्मरिष्यामि	- Aham Smarishyāmi	I will remember
अहम् तरिष्यामि	- Aham Tarishyāmi	I will cross
अहम् यास्यामि	- Aham Yāsyāmi	I will travel
अहम् त्यक्ष्यामि	- Aham Tyakshyāmi	I will leave
अहम् पक्ष्यामि	- Aham Pakshyāmi	I will cook

अहम् श्वः क्रेष्यामि

- Aham Śvaha kreshyāmi

      I will buy tomorrow

अहम् परश्वः प्रेषयिष्यामि

- Aham paraśvaha preshayishyāmi

      I will send day after tomorrow

अहम् पंडितः भविष्यामि

- Aham panditaha Bhavishyāmi

      I will become a scholar

अहम् मूर्खः न भविष्यामि

- Aham Mūrkhaha na bhavishyāmi

      I will not be a fool

III. Question form

अहम् कुत्र गमिष्यामि?

- Aham kutra gamishyāmi?

      Where will I go?

अंहम् किम् करिष्यामि?

- Aham kim karishyāmi?

      What will I do?

अहम् किम् त्यक्ष्यामि?

- Aham kim tyakshyāmi?

      What will I leave?

अहम् कुतः त्यक्ष्यामि?

- Aham kutaha tyakshyāmi?

Where from I will leave?

अहम् कथम् वदिष्यामि?

- Aham katham vadishyāmi?

How will I tell?

कदा अहम् नर्तिष्यामि?

- Kadā Aham Nartishyāmi?

When will I dance?

IV. Exercise :
Here are some Sanskrit sentences. Translate them into English.

अहम् चरिष्यामि - Aham carishyāmi.

अहम् कथम् गमिष्यामि? - Aham katham gamishyāmi.

अहम् परश्व: मेलिष्यामि - Aham parasvaha melishyāmi.

अहम् स्मरिष्यामि - Aham Smarishyāmi.

अहम् विस्मरिष्यामि - Aham vismarishyāmi.

अहम् द्रक्ष्यामि - Aham drakshyāmi.

अहम् मूर्ख: न भविष्यामि - Aham mūrkhaha na Bhavishyāmi.

अहम् गास्यामि - Aham gāsyāmi.

अहम् विक्रेष्यामि - Aham vikreshyāmi

अहम् आह्वयिष्यामि - Aham Āhvayishyāmi

अहम् कुत्र गमिष्यामि - Aham kutra gamishyāmi?

अहम किम् करिष्यामि - Aham kim karishyāmi?

V. Translate these English Sentences into Sanskrit.
1. I will travel.
2. What will I do?
3. I will shine.
4. I will climb.
5. I will get down.
6. I will walk.
7. I will give tomorrow.
8. I will meet day after tomorrow.
9. I will bring.
10. How will I go?
11. Where from I will leave?
12. When will I cross?
13. Where will I travel?
14. I will run.
15. I will play.